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Saturday, November 16, 1895

News and Notes

THE Rt. Rev. Richard Durnford, Bishop of Chichester, died at Basle, Switzerland, on Oct. 14th, when returning home from his annual holiday. The late Bishop was born in November, 1802, and was remarkable for his physical and mental energy, which he maintained to the very last. In 1826, at Oxford, he took his degree with first-class honors. In the following year he was elected to a fellowship at Magdalen College, which he held until 1835, when he was appointed to the rectory of Middleton, near Manchester, where he remained for thirty-five years, obtaining a well-earned reputation as a hard-working parish priest and a man of sound sense and practical views. In 1867 he was appointed archdeacon of Manchester, and in 1868 a canon-residentiary of the cathedral. In the spring of 1870 Mr. Gladstone nominated Dr. Durnford, then in his 68th year, to the vacant bishopric of Chichester. In this large rural diocese he began his new work with all the ardor and energy which he showed in his crowded Lancashire parish. Within five years the number of Confirmations was doubled. No detail of administration was too insignificant for his notice. There was hardly a village or town in his diocese in which the church was not enlarged, restored, or repaired, during his episcopate. Up to the last, at the age of nearly 93, he was busy with the duties of his diocese, with no decrease of the activity for which he had always been famed. The late Bishop of Chichester was a pronounced High Churchman of the old school. He leaves behind him a record of twenty-five years in the episcopate, of unfailing tact and courtesy, with a judgment which the weight of his advanced years had not impaired.

A CURIOUS harvest festival was held at the fishermen's chapel, Folkstone. In addition to the usual decorations, there was a display of fresh fish. The preacher pointed out that the "harvest of the sea" was as deserving of notice as that of the land. Such services are sure to be popular in communities dependent upon the products of the sea. Religious customs have always remained in the Isle of Man in connection with the festival. Bishop Wilson used to visit the fishing fleet the night before the sailing and offer up prayer. Old Manx fishermen still offer prayers before drawing up the nets, and at Peel, which is the centre of this industry on the island, the late vicar used to hold special services on the departure and return of the fishing fleet in the season of mackerel fishing off the coast of Ireland.

THAT wonderful institution, the Society for Promoting Christian Knowledge, has issued its annual report. We call it a wonderful institution because, having been founded in 1698, it still continues to work substantially on the same lines, and was never more efficient than at present. In England the society has a training school for school mistresses, St. Catherine's College, Tottenham, which sends out some 50 teachers a year. It also supports a Church Training College for Lay Workers. During the past year it has assisted several other colleges and has made seventeen grants for building mission and Sunday school rooms. It endeavors to provide for the spiritual interests of emigrants, both by posting chaplains at the principal ports and by sending out others on emigrant ships. It appears that 93 chaplains were thus sent out during the year. The society has always done much to aid in the endowment of foreign and colonial bishoprics, of which there are now 84 against 7 when the Queen came to the throne. Lately the work of industrial training for converts in Africa and India has been taken up and considerable sums have been devoted to this purpose. During the year the society has given $10,000 for the training of medical students for the mission field, and has aided many medical missions and hospitals. It is well known that a very large part of the work of the S. P. C. K. is the issue of Bibles, Prayer Books, tracts, and books bearing upon religion. The circulation of the society's publications during the year, other than Bibles and Prayer Books, amounted to almost eight millions. Finally, many works have been published during the same time in aid of missionary work, in various languages of Africa, India, and the Islands of the Pacific. With such a record, this admirable organization has a right to make its strong appeal for increased funds.

MRS. CECIL FRANCES ALEXANDER, so well known as "C. F. A.," died at the Palace, Londonderry, Oct. 12th. She was born in 1818. In 1847 she married the Rev. William Alexander, who became Bishop of Derry and Raphoe in 1867. In all religious and charitable works she took an energetic part, and among the poor and aged she was loved with pathetic intensity. Mrs. Alexander's early intimacy with Keble and Hook stamped her mind with a lasting impression. Her "Hymns for Little Children" and "Moral Songs" have had an immense circulation. Her less widely known "Poems on Old Testament Subjects," reach a loftier standard, but it is by certain of her hymns especially that she will be remembered. Of several of these Gounod said that they seemed to set themselves to music: "The roseate hues of early dawn," "When wounded sore the stricken soul," "His are the thousand sparkling rills," "Jesus calls us o'er the tumult," "All things bright and beautiful," and "There is a green hill far away." "The Burial of Moses" is her best known poem. Of this Tennyson observed that it was one of the poems by a living writer of which he would have been proud to be the author. The Rev. F. A. Wallis, of the Universities' Mission to Central Africa, preaching in Londonderry cathedral, on Sunday, mentioned that he had heard Mrs. Alexander's hymns sung by half-clad Africans in a language she had never known.

AN illustration of the fact that the letter of the Creed may in these days of word juggling be made to cover quite different meanings, was afforded by an incident which lately occurred at Gillingham, Chatham. A Rev. Mr. Thakeray, a Wesleyan minister, member of the School Board, objected to the use of the Apostles' Creed. When it was pointed out to him that John Wesley loved that Creed, he explained that "the interpretation put upon that Creed by Churchmen compelled him to oppose it." It does not appear that Wesley himself felt any such difficulty. *The Church Review* thinks if Mr. Thakeray is logical he will be "compelled" to oppose the Bible also on account of the interpretation put upon it by Churchmen.

THE condition of things in Turkey seems to be rapidly approaching an acute stage. The Sultan finds himself between two fires. If he satisfies the "Powers," his fanatical subjects are ready to rise against him. If, on the other hand, he refuses to hear the Powers, there is no telling what the results will be. The empire is in a ferment. The feebleness of the Sublime Porte becomes more obvious from day to day. The new cabinet excites general disgust in Europe, so lacking is it in force or in any capacity to deal with affairs in their present stage. Oriental diplomatists have two cards which they are generally able to play with more or less success. The one is delay, which in this case has been tried until the whole world has lost patience. The other is to foster a division of interests among the adversaries. This in the case of Turkey has generally been a trump card. But to the despair of the Sultan it seems to have failed. There are reports that the Russians are preparing to march into Armenia, that the "Powers" are preparing a plan for the partition of Turkey, and that Lord Salisbury has submitted such a plan to the governments of Europe. The coming year seems likely to be the beginning of a new phase of the eternal "Eastern question."

WE often meet with confident statements in the Roman Catholic papers that the Roman Church in England is increasing in numbers year by year. These are sometimes supplemented by lists of names of persons more or less prominent who have "gone over" from the Church of England to that of Rome. On examination it is generally found that these cases extend over the last sixty years or more, but as dates are not given, most people are led to believe that all these conversions have occurred within a recent period. No mention is made of those who, after a sojourn in the papal fold of longer or shorter duration, have returned to their allegiance, no inconsiderable number. So far as we know, no account has been kept of the Roman Catholics who have become converts to the Anglican Communion, though the number is undoubtedly large. Now and then we have admissions from Roman Catholic sources which show that the progress which is being made is far from satisfactory. Some of these we have from time to time quoted, they are to the effect that 'conversions among the educated classes are comparatively few" and that "our people are falling away in great numbers." There was a period when a number of people of education and distinction were drawn into the Roman Church, but the progress of the Catholic movement and the practical evidence which the lapse of time afforded that it was not confined to a group of scholars but was gradually transforming the Church of England, went far to stop this leakage, and the action of the Vatican Council in 1870 closed it almost altogether. Since that time very few people of education and intelligence have left the English Church for that of Rome.

THE Archbishop of Canterbury has already given notice of his intention to hold the next Lambeth Conference of the Bishops of the Anglican Communion in 1897, being the thirteenth centenary year since the coming of St. Augustine. He now announces that he has decided to issue a formal invitation next year. The conference will probably meet in July, 1897. Addressing a circular to the Bishops of the Church in the colonies, in the United States, and in foreign parts, the Archbishop desires suggestions as to the subjects which are deserving of consideration. In this way he hopes to be able, with the formal invitation, to send out a programme of the subjects decided upon. Bishop Ellicott of Gloucester and Bristol has accepted the office of hon. registrar to the Lambeth Conference, and the Bishops of Winchester and of Bath and Wells have consented to act as hon. episcopal secretaries.

AT the English Church Congress, the Dean of Norwich, in an eloquent speech, took occasion to paint in glowing colors the virtues of the wives and daughters of the clergy. "They are faint, bu tthey pursue," said the Dean. "To that," said an unappreciative hearer, "even youthful curates can testify."——By inadvertence we omitted the name of the writer of the article in our last issue, entitled "The Contrast." It was the Rev. H. H. Oberly, rector of Christ church, N. J.——The Rev. Samuel George Phear, D.D., has resigned the mastership of Emmanuel College, Cambridge University, which he has held for the past 24 years. He held the office of vice-chancellor in 1874 and 1875, and for many years took a most active interest in the affairs of the University.——Dr. Hu King Eng is the first Chinese woman with a medical degree from an occidental college to practise in China. She received her doctor's degree from the Woman's Medical College of Philadelphia, and has made a special study of the eye and ear. Her work will begin in Foo Chow as physician and missionary at the Woman's Hospital. She will also try to build up a regular practice among her countrywomen, some of whom would almost rather die than be attended by a man. Though Dr. Hu King Eng is a pure-blooded Chinese, she never was a heathen. Her grandfather was one of the first native converts in Foo Chow, and her father one of the first native ministers ordained in China.——The English *Churchman* states that fifteen priests have seceded from the Church of Rome,

——The death of the Ven. Edwin Palmer, D. D., archdeacon of Oxford, occurred recently, at the age of 71, after several weeks' illness. Dr. Palmer was the youngest son of the late Rev. William Palmer, and was a brother of the late Lord Selborne. At Balliol he had a very distinguished career, and was chosen a Fellow in 1845. For several years he was professor of Latin in the University, and was appointed to the archdeaconry in 1878. He was a canon of Christ church, and an honorary Fellow of Balliol and Corpus Christi Colleges.——On the Feast of St. Luke, at Westminster Abbey, Dr. Edward Stuart Talbot was consecrated Bishop of Rochester, and the Rev. William Wharton Cassels as Missionary Bishop in Western China. The imposition of hands, following upon the singing of *Veni Creator Spiritus*, was made unusually impressive by the number of bishops joining in it. There were, in addition to the Archbishop, the Bishops of Winchester, Salisbury, Southwell, Truro, St. Alban's, Lichfield, Richmond, Southwark, and Mid-China.

In the Mediterranean

The Gibraltar Diocesan Missions to Seamen generously raised $1,458 last year from 31 of the small scattered British congregations in the south of Europe, inland as well as seaboard. It thus helped the British chaplains at 22 seaports on the Atlantic, Mediterranean, and Black Sea coasts, to which this widespread diocese extends, to take to the water and to minister to the crews of British ships afloat, as well as to maintain them, in many ports, with Seamen's institutes ashore. This generous example of united diocesan effort on behalf of sailors is worthy of imitation by other seaboard dioceses abroad and in the United States. The burden of making spiritual provision for the shipping is frequently too heavy for the adjacent small community, without such external financial aid as the whole diocese can unitedly supply by the annual offerings of its congregations.

The Evangelical Educational Society

This society held its anniversary meeting in St. Mark's church, Minneapolis, Bishop Whitaker presiding. The Rev. R. C. Matlack submitted the annual report. The congregation was addressed by Bishop Brooke, of Oklahoma, Bishop Dudley, of Kentucky, and the Rev. H. P. Nichols, pastor of the church.

The annual report stated that the society had prepared 500 men for active work in the Church. Some had become bishops, while the others were rectors in city parishes, rural pastors, and home and foreign missionaries. Special attention had been given to the education and evangelization of the Indians and colored people. Its main object was to secure the best men for the ministry and to give them the education which their calling demanded. Over 1,000 books and tracts had been given away during the past year, and the only thing which prevented more extended work in this line was a lack of funds.

Bishop Whitaker spoke of the qualifications which should be represented in the minister. The society, he said, sought to give the ministers both the intellectual and spiritual education which they needed. As an indispensable qualification in the minister, he said that there should be a complete submission to the will of God—a singleness of aim which would enable him to devote his energies entirely to the service of Christ.

Bishop Brooke took for his theme: "Men needed in the great West." He said the men wanted in the West were the best men to be had. Men were wanted who, in a measure would be self-supporting, for in the West the minister must often carry the parish. The minister could not expect the parish to carry him, and it was hard for the minister to get anything unless through his own efforts. There was work which must be done now and which could not be postponed. It must be well done, and it was of the utmost importance that the Church be firmly established in a section of the country which was growing so rapidly. He commented on the fact that the young men as a rule stayed in the East. They secured city parishes and had an easy time of it when they should be in a section of the country where there was the most need of their energy. He was ashamed to see them occupying comparatively easy places in the East which should be filled, by right, by men of advanced age who had given their lives to hard service in the Church. He declared that theological graduates as a rule were of little use in the West. They had extravagant ideas and were not content to serve God for a moderate recompense.

Bishop Dudley spoke of the "Education and evangelization of the negro in the South." Of 8,000,000 colored people in the South, over 2,000,000 of them belonged to some denomination. They were mostly Methodists and Baptists, and these Churches had shown that their methods were not particularly conducive to either the educational or spiritual welfare of the colored race. It remained for the Episcopal Church, which had hitherto maintained a singular apathy toward the inferior race, to step in and see that they were properly instructed in the Word of God. As an evidence of the small influence which either the Methodist or Baptist Churches had exerted over the spiritual or moral welfare of the colored people, Bishop Dudley called to mind a recent convention in Kentucky, where colored ministers from all parts of the South had gathered. There were hundreds of them, and during the meeting each had accused the other of grossly immoral conduct.

"We must either elevate them and place them as near as possible, through education and culture, on a level with the superior race, or in the end they will pull us down."

The Rev. Mr. Nichols spoke briefly with reference to the work being done among the Indians. He thought that Bishop Hare should receive all credit, in conjunction with Bishop Whipple, for the work which had been done in seeking to elevate the moral and spiritual condition of the Indian.

Canada

The Fifth Annual Convention of the Huron Anglican Lay Workers and Sunday School Helpers was held in All Saints' church, Windsor, Oct. 23rd and 24th. Bishop Baldwin presided at all sessions. There was a large attendance of clerical and lay workers. In his opening address on Wednesday afternoon the Bishop congratulated his body of helpers on the manifest signs of progress. "Very plainly," said he, "ordained men alone can not do the work which lies here before us. The world has a population of 1,400 millions and we must utilize the services of laymen and laywomen." In eloquent and burning words the Bishop urged the priesthood of every Christian and the duty of each to work for the Master. What is wanted is live men and women for the work. The spiritually dead can not do this work. God's workers must be born of the Holy Ghost. They must abide in Christ. "Without Me ye can do nothing." Yet his people can "do all things through Christ who" strengthens them.

A paper was read by the Rev. R. McCosh, of Chatham, on "Defects in the modern Sunday school system," deploring the supplanting in so many schools of the Bible and the Prayer Book as proper text books. Other defects were noted.

A second paper was read by the Rev. Paul F. Swett, of Christ church, Detroit, on "The Catechism *versus* strange methods." "Strange methods," of course, were methods in opposition to those of the Church. The writer held that great loss in indefiniteness of teaching resulted from the disregard of the Church's catechetical system. The Catechism itself does not cover all the ground necessary to be covered; *e. g.*, the facts of our Lord's life on earth, the planting and growth of the Church, the rationale of public service, and the development of the Prayer Book. On these and other points the Church should give us teaching that is definite and authoritative and systematic.

A third paper was read by Mr. James Nicholson, of London, on "Children's services." In the animated discussion which followed the afternoon's programme some of the thoughts expressed were these: "In our Sunday schools there is a use of leaflets, which is proper; and an abuse of leaflets, which is too common." "Bring your Bible to the class it you expect your scholars to bring theirs." "Nothing a teacher can do is so bad as to send a substitute—except not to send a substitute." The debate was closed by Bishop Baldwin in a brief address wherein he commended the teachers of prayer, preparedness, and hopefulness.

The address at the evening service on Wednesday was by Mr. Eugene Stock, of London, England, editorial secretary of the Church Missionary Society, well and widely known to Sunday school workers for years by his "Lessons on the Life of Our Lord," and his many other writings. In the course of a singularly interesting address Mr. Stock explained the formation of the "Diocesan Lay Helpers Association" in the Church of England, with its present membership of 7,000. In this membership are included between 300 and 400 licensed parochial lay-readers. The Bishop of London has given license to 25 men as diocesan lay-readers, authorizing them, with the incumbent's permission, to make addresses in any church of that diocese. During a recent trip through Australasia Mr. Stock himself, by virtue of his license from the Bishop of London, recognized and accepted by the colonial bishops, spoke in 11 dioceses of that hemisphere, being so heard in 60 churches and six cathedrals.

On Thursday morning there was a celebration of the Holy Communion in All Saints' church. At the close of this service the women were addressed by Mrs. Tilley, of London, on the subject of "Faithfulness." After the usual business session of the society a paper was read by Gen. L. S. Trowbridge, of Detroit, on "The lay pioneer in Church extension." Mr. R. E. Jamieson, of Detroit, president of the Missionary League, read a comprehensive and thoughtful paper on "The teacher and pupil."

At the afternoon session Mrs. Tilley read a paper on "The King's Daughters," and the Rev. Canon Richardson a paper on "Christian endeavor." Animated discussion followed. The last paper was by Mr. Wm. Aikman, jr., of Detroit, on "Our young men as Church workers." This paper was very pointed and suggestive, and was received with many marks of favor.

The closing session of the society on Thursday evening was held in the commodious Windsor Opera House. The chair was again taken by the Bishop of Huron, who introduced the Rev. Canon Ridley, of Galt, whose subject was "How to support the Church?" The subject was exhaustively treated under the two heads: "Our duty," "How to do it." Among the many pregnant passages of the discourse were these: "Gifts are not necessary but giving is necessary." "If Jacob was right in giving a tenth, is a Christian man justified in lowering that standard to a 20th?" "From the first pages of Revelation the fact of man's stewardship is emphasized. Even there God claims one-seventh of the time and the first fruits of the increase. Nothing is at man's disposal absolutely." "The measure of Christian giving is the measure of Christian love." "We receive and we transmit. We can do no more. God loved and He so loved that He gave His Best." "God sells nothing. He gives all things and He alone is to be had for the asking." "We ought to give religiously and systematically. Order, we say, is heaven's first law. We can not even think of God without order, and yet we seem to believe that His work here can go on without system."

The final address of the Bishop of Huron was an impassioned effort. His subject was "A missionary Church," which was defined by the speaker as being, 1st. A Church having the true light of God. 2nd. It must be a praying Church. "Ye have not because ye ask not." 3rd. A praising Church. The Bishop advocated congregational singing as a general rule. 4th. A giving Church. "The true test is not what does a man give from his purse but what does he leave in that purse." 5th. A working Church. 6th. A preaching Church. Let us not depreciate the power and influence of the pulpit. We need and always shall need the voice of the living Church.

One most interesting feature of the sessions was the singing by the Rev. J. Jacobs, of Walpole Island, and three of his people, of two hymns in the Ojibway language. One of the hymns was a translation from the Hymnal. Another was composed by an Indian missionary in his native tongue, the melody also being original with him.

New York City

The annual meeting of the Society for the Promotion of Evangelical Knowledge, took place Monday afternoon, Nov. 11th, at the Bible House.

At the church of All Angels, the Rev. Dr. Charles F. Hoffman, rector, the services of All Saints' Day were of unusual beauty. The regular choir was accompanied by a full-stringed orchestra.

St. Mary's church is to have a free kindergarten. It will be conducted in the parish house by the alumnæ of the kindergarten department of the Teacher's College connected with Columbia.

The Rev. Dr. David H. Greer, rector of St. Bartholomew's church, delivered an address on the subject of Christian Unity before a woman's meeting of the Baptist Social Union of Manhattan Island, on Thursday evening, Nov. 7.

At the chapel of the Messiah, a vigorous fife and drum corps, has just been organized among the boys. It assists the battalion drill which takes place once a week. A keen interest is manifested by the young soldiers.

At the church of the Incarnation, the new memorial sculpture to Bishop Brooks was unveiled, with ceremony, on Sunday, Nov. 3rd. A full description of this work of art appeared some weeks ago in the columns of THE LIVING CHURCH.

The New York Bible and Common Prayer Book Society gave away during the past year 4,216 Bibles and Testaments, 49,824 Prayer Books and Hymnals; in all 54,040 volumes. The number of grants was over 800, covering all sections of the country.

The Home for Convalescents is now open for the season. It will provide free accommodation for needy women who have lately been discharged from hospitals, and for overworked seamstress and shop girls. The City Mission Society holds weekly services at the home.

Bishop Potter has issued a pastoral backing up the request of the Church Temperance Society, that on Sunday, Nov. 17th, temperance sermons be preached by the clergy of the diocese, especially in the interest of the closing of liquor saloons on Sundays.

The church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, has substituted a night for an afternoon service, with a view to providing a night service for that region of the city which has been left without any by the removal of the church of the Holy Trinity.

The Church Club is considering the question of continuing in its present club house or removing in the spring. At its last meeting it earnestly discussed the Armenian question, and commended the work of the Armenian Relief Association, already referred to in these columns.

The work of the Society for Improving the Condition of

the Poor, in connection with the cultivation of vacant city lots by the poor, which has already been described in the columns of THE LIVING CHURCH, has just closed its season. There were 84 planters, each of whom worked from three and a half to a quarter of an acre. The value of the crops thus raised amounted to $8,831.17. Part of the land was cultivated by a co operative method.

A lych gate is being constructed at the entrance of the grounds of the church of the Transfiguration, the Rev. Dr. Houghton, rector. The architect is Mr. Frederick C. Withers. The structure is to cost $4,000 and will be 13 feet square. It will contain a drinking fountain, a reading desk, seats, and a figure of Christ. It is expected to add much to the appearance of the already strikingly picturesque church.

St. Saviour's Sanitarium is located on Inwood Heights, one of the highest points on Manhattan Island, and commands extensive views of the Hudson river and the Palisades. It is under the faithful care of the Sisters of St. Mary, and is a home for the care of women addicted to the excessive use of alcohol, opium, or other narcotics. There are definite charges for board, attendance, and medical care. Inmates who voluntarily enter make an agreement, for a specified time, of submission to needful restraints, but by a special law of the State adopted for this institution, intemperate persons can be committed to the Sanitarium by forms of law for treatment.

At the service of admission of deaconesses, held in Grace church, Sunday, Nov. 3rd, and already referred to in the columns of THE LIVING CHURCH, Misses Patterson, Miner, Briggs, and Phelps received the office at the hands of Bishop Potter. The Rev. Dr. Huntington delivered an address. All of these deaconesses will work in this city except Miss Patterson, who goes to Cincinnati. Grace church furnishes work for Miss Miner and Miss Briggs, the latter a daughter of the Presbyterian Prof. Briggs. Miss Phelps is added to the force at St. Barnabas' House. A reception was held Monday, Nov. 4th, and was attended by a number of the clergy, including Bishops Potter and Talbot.

Mr. Clermont Livingston, the eldest grandson of Robert R. Livingston, the chancellor of this State who administered the oath to President Washington at his first inauguration, died Tuesday, Nov. 5th, at the old manor house of Clermont, at Tivoli-on-the Hudson, in the 79th year of his age. The Livingston family, one of the oldest and best known in this country, came from Scotland in 1673, and became possessed of the manor and lordship of Livingston by grant of King George I. This tract still exists, though only a part of it was occupied by the late Mr. Livingston. After graduation at college he led the life of a quiet country gentleman. He was a warden of St. Paul's church, Tivoli-on-the-Hudson, and took great interest in Church affairs. He was a member of the Society of the Cincinnati. His only son, John Henry Livingston, now in Europe, succeeds him.

After the musical festival service, Oct. 27th, in honor of Dr. Geo. Wm. Warren, already recorded in our columns, a pleasant surprise awaited him in the choir room where, in the presence of his musical friends, a handsome silver loving cup was given him by Bishop Potter, on behalf of his brother organists of the city. The presentation was accompanied by a few words from the Bishop, expressive of the great esteem and affection with which Dr. Warren is regarded. Dr. Warren was deeply moved by this testimonial and by the hearty congratulations of those who crowded round him. On one side of the cup is engraved a picture of St. Thomas' church, and on the other is an inscription recording his name, the dates of his long services—1870–1895—and a reference to the appreciation and regard of the givers. Few musical events in the annals of the city have been nobler than this.

At the medical school of Columbia College the outlook is for an exceptionally successful year. The large addition to the school buildings, contributed by the generosity of Messrs. Cornelius, Wm. K., Frederick, and Geo. W. Vanderbilt, will be probably ready for occupation Jan. 1st, 1896. It is four stories high and has a frontage of 55 feet on 59th st. It will be devoted to the department of anatomy, and will be occupied on the first and second floors by a museum of human and comparative morphology. On the third will be the research laboratory. The new freshman class in this school numbers about 250. The Vanderbilt Clinic, where 136,859 patients were treated last year, will also soon have a large addition completed, and much better facilities for giving practical instruction to the classes will be afforded. Through these gifts the authorities are enabled to make the medical school one of the best equipped in this country.

The Leake and Watts Orphan House, founded by the munificence of Churchmen, and controlled by Churchmen, has got in admirable working order on its new site. Readers of THE LIVING CHURCH will remember that the institution sold in 1888 its former fine property to the trustees of the cathedral of St. John the Divine. Since then the work has been re-established on a property located on the dividing line between the cities of New York and Yonkers. By its terms of incorporation it must ever remain an institution of the city of New York. Children are now retained until 15 years of age, and the additional year will be devoted to better fitting for their world work. In addition to common school education, there is now taught the boys carpentry, cobbling, and gardening. The girls learn housekeeping, laundry, and chamber work, besides sewing in its various branches. Each child has a garden plot, and they show great interest in cultivating the various plants, fruits, and vegetables. Owing to the superb location on the bank of the Hudson river, bathing and boat houses are provided, and the boys will be educated in rowing and swimming, to fit them for the merchant marine. The accommodations provide for about 200 children, and future development of the work is dependent upon such additional funds as may be contributed. The president of the institution is the Rev. Dr. Morgan Dix, rector of Trinity church.

Miss Caroline Phelps Stokes has munificently enlarged the property of the Peabody Home for Aged and Indigent Women, so that the ground now measures 124 by 131 feet. The trustees are putting forth every effort to secure funds for the erection of a new and more commodious building. Applicants are constantly being refused admittance because there is no place to put them. Moreover, the city authorities contemplate an early widening of the street upon which the present building is located, which will cause a removal of part of the structure. The trustees will not begin to build until at least $15,000 is at their disposal. The new edifice is to cost in the neighborhood of $35,000, and when completed will be paid for in full. The plans, which are now in the hands of the trustees, call for a handsome three-story structure of light-colored stone and red brick. It will accommodate 75 old women and is to be entirely fireproof. There will be two wide piazzas, one above the other, surrounding the building on four sides, opening from windows. Most of the rooms will be single. The building is to be steam heated and, so far as the sanitary arrangements go, will be equipped with all the most recent improvements and conveniences. It will occupy the center of the plot, standing much further back from the street than does the present structure. The Rev. Dr. E. Walpole Warren is president of the board of trustees.

God's Providence mission building was consecrated by Bishop Potter, Tuesday, Nov. 5th. He was assisted by the Ven. C. C. Tiffany, D. D., archdeacon of New York; the Rev. Geo. F. Nelson, superintendent of the City Mission Society; the Rev. Brockholst Morgan, former superintendent; the Rev. Drs. Morgan Dix and Wm. R. Huntington, and the Rev. Ralph H. Baldwin, the Bishop's chaplain. Mr. Chas. C. Bull presented to the Bishop the deed of the property. In the absence of the Rev. Dr. Henry Y. Satterlee, who was to have delivered the address, Bishop Potter made brief remarks. The mission building, with the land on which it stands, is a gift to the City Mission Society from Mrs. Percy R. Pyne, widow of the late Percy R. Pyne, and the work now concentrated in it is the outgrowth of an industrial school which was established several years ago under the patronage of Mrs. Pyne among the poor of Essex st. The school was, in a sense, a private enterprise, but in 1889 the Rev. Brockholst Morgan added a Sunday school to the industrial school, and gave the present name to the mission. The work had many vicissitudes, and in 1893 the late John H. Boynton, treasurer of the City Missionary Society, laid its difficulties before Mrs. Pyne, and she responded with a gift of $38,000. With this sum the present building, located on Broom st. near the Bowery, was erected. The edifice was completed some months ago, but its formal consecration was unavoidably delayed. Nothing is lacking in the new structure to make it adequate to the ends it will serve. It is constructed of terra cotta brick. In the interior are rooms for Sunday school, sewing school, cooking school, gymnasium, boys' and girls' clubs, kindergarten, and chapel. It is well lighted and is heated by steam, with all the modern conveniences and improvements. Miss Duncan, formerly a teacher in St. Barnabas' House, has already organized a girls' and boys' club, and a kindergarten, with an attendance of 70 children of the neighborhood. Miss Mather, a deaconess of St. Barnabas' House, will have direct charge of the work, with a number of helpers.

GENERAL THEOLOGICAL SEMINARY.—At the matriculation services the Very Rev. Dean Hoffman was the celebrant of the Eucharist, and his brother, the Rev. Dr. Chas. F. Hoffman, the preacher. After the service the dean gave a reception at the deanery to the new students. The junior sacristans have been appointed by the dean, they are Messrs Sill and Officer. The other members of the sacristan body are Messrs. F. S. White and E. Wright, of the senior class, and Messrs. M. H. Douglas and W. O. Jarvis, of the middle class. At the request of this class the dean has given an address in the chapel on the work done by the late General Convention. The Rev. John P. Peters, D.D., Ph.D., is doing seminary work with a number of seniors in critical Hebrew. The Rev. Henry Y. Satterlee, D. D., has taken charge of a class of seniors in pastoral work.

Philadelphia

Among the bequests contained in the will of Sarah S Langdon, probated 8th inst., is one of $100 to the American Church Missionary Society for work in Cuba and Brazil.

On All Saints' Day, at a service held in the chapel of the Church Training and Deaconess House, Bishop Whitaker admitted five students as candidates for the office of deaconess.

The 5th anniversary of the organization of the Sunday school and Bible classes of the church of the Holy Spirit was observed on Sunday evening, 3rd inst. After Evening Prayer, said by the Rev. S. H. Boyer, priest in charge, an address was made by the Rev. R. A. Mayo.

The church of the Resurrection has lost, by his death on the 5th inst., the oldest member of the vestry, Mr. James H. McKee, who, since 1865, has been prominently identified with that parish. The Burial Office was said at his late residence on Friday morning, 8th inst., by the Rev. Joseph R. Moore, rector, and the interment was at Catasauqua, Pa.

In the presence of over a thousand undergraduates, and of the faculties and trustees of the University of Pennsylvania, on Tuesday afternoon, 5th inst., Bishop Whitaker laid the corner stone of the new dormitory buildings, which when completed, will have cost over one million dollars. Sixteen out of 44 3-story stone cottages are now advancing to completion.

Evangelistic musical services were resumed on Sunday evening, 3rd inst., at old St. Andrew's, the Rev. Dr. W. F. Paddock, rector. The sermon was preached by the Rt. Rev. Dr. Jaggar. The regular choir of the parish was augmented by members of St. Andrew's Choral Union. Barnby's *Nunc Dimittis* was well rendered. Mrs. N. L. Baer gave a contralto solo, "Luzzi's Prayer," in excellent style.

The 13th choir festival service was held at the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, on Sunday evening, 3rd inst., when the male vested choir of 43 voices, under the direction of the Rev. J. G. Bierck, organist and choirmaster, rendered Evensong by Bruce Steane in F, and the anthems, "I will lay me down in peace," by Henry Hills, and "O Lord, our Governor," by Henry Gadsby.

One of the parochial agencies of Holy Trinity church, the Rev. Dr. W. N. McVickar, rector, is a laundry for the employment of the poor, which has been in operation during the present year, and which has been so successful as to necessitate an enlargement of the building where this work was begun. A permit was issued on the 8th inst. to erect a three-story addition in the rear of 2220 Lombard st., 14 by 19½ feet.

On Sunday afternoon, 3rd inst., at the French church of St. Sauveur, Bishop Whitaker administered the rite of Confirmation to Florian Vurpillot, formerly a Lutheran pastor in Paris, who is to act in the future as assistant at St. Sauveur's. The Bishop, after welcoming the new confirmee, congratulated the rector and his congregation upon the steady progress made by this mission church.

Notwithstanding the very inclement weather on Hallowe'en, an enjoyable tea and entertainment was given in the ballroom at Manheim for the benefit of the kindergarten attached to St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector. It was a pronounced success and realized a good sum for this worthy charity. The parish has sustained a loss in the decease of Mr. Joseph A. Schaeffer, who entered into eternal rest on the 29th ult. He was the third charter vestryman who has died within the past year.

St. Stephen's church, Wissahickon, through the Rev. E. J. Perot, rector, has announced that educational classes will be established for those whose opportunities have been limited, or who are obliged to work during the day. The curriculum will include vocal culture, literature, calisthenics, cooking, sewing, household affairs, algebra, free-hand drawing, writing, and carpenter work. All instruction will be given in classes that will meet every evening, except Wednesdays and Fridays, and will nearly all be held in the parish building. A nominal fee will be charged for tuition.

Bishop Whitaker, in accordance with the resolution adopted at the diocesan convention held in May last, has appointed the Ven. Cyrus T. Brady as the archdeacon of the diocese. Mr. Brady has been known to Bishop Whitaker for many years. He is not yet 40 years of age, and this fact has been taken into consideration in his selection; for an active man is needed. Mr. Brady has been rector of St. Paul's church, Manhattan, Kan., and for the past three years archdeacon of that diocese. He is a Pennsylvanian by birth and a graduate of the Naval Academy at Annapolis, Md. He has accepted the appointment and will shortly remove to Philadelphia with his family.

Workmen are making rapid progress with the stone work of the building of the Wilstach memorial cottage at the Home for Consumptives, Chestnut Hill. It is to adjoin the eastern end of the Powers memorial building, and efforts are being made to have it ready for the roof in the near

future. When completed there will be accommodations for 60 or 70 persons, and though at present female patients are exclusively received, there is a possibility that male consumptives now being cared for at the House of Mercy, 411 Spruce st., will be transferred to this cottage, which, as its name implies, is in memory of Mrs. Anna Wilstach, whose bequest to the City Mission amounts to nearly $100,000. The edifice is built of Chestnut Hill stone, is two stories high, and measures 100 feet in length, with a width of 30 feet.

The celebration of the 200th anniversary of the founding of old Christ church will commence on Sunday, 17th inst., and continue throughout the week, ending on the octave. At the morning service on the opening day the preacher will be the Rev. Dr. Wm. J. Seabury, a great-grandson of Bishop Seabury, and the celebrant of the Holy Eucharist, the Rev. James Alan Montgomery, great-great-grandson of Bishop White. At the afternoon service the rector, the Rev. Dr. C. Ellis Stevens, will preach to the children. There will be a daily celebration of the Holy Eucharist during the week, at 8:30 A. M., except on the Litany days, when it will be offered at 11 A. M. Each evening will have some commemorative service or gathering. On Sunday, 24th inst., is to be a service commemorating "Christ church and the dioceses which have grown out of it," with a sermon by Bishop Whitehead, of Pittsburgh, and in the afternoon a patriotic service under the auspices of the Society of Colonial Wars, of the State, with the presence of representatives of various patriotic bodies. It is expected that the governor of the commonwealth and other State dignitaries will be present and will occupy the Washington pew and the Penn family pew. The preacher will be Bishop Perry, of Iowa, chaplain-general of the Society of Cincinnati.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The annual meeting of the Church Club was held at its rooms in the Masonic Temple, on Thursday evening, Nov. 7th. The annual reports of the officers showed the past year to have been a successful and profitable one in many respects. The following officers were elected for the ensuing year: President, Mr. Wm. K. Ackerman; vice-president, Mr. F. B. Tuttle; secretary, the Rev. Joseph Rushton; treasurer, Mr. Edward H. Buehler; directors, Messrs. Edward P. Bailey, Chas. A. Street, Thos. S. Rattle, L. O. Goddard, Edward Forman, Henry R. Durkee, E. D. Brigham, Horatio L. Wait, Hon. R. S. Tuthill.

MOMENCE.—The church of the Good Shepherd, the Rev. A. B. Whitcombe, rector, has been re-opened after extensive repairs. The old vestry room has been torn down and replaced by a room 18 by 28 feet, which will be used as a chapel for week-day services and also as a Sunday school room; it is separated from the church by a large rolling partition, and in case of necessity can be used to enlarge the seating capacity of the church. The altar has also been raised, giving it a much more churchly appearance. The walls have been re-decorated and the church lighted throughout by electricity.

Massachusetts

William Lawrence, S.T.D., Bishop.

BOSTON.—The Rev. George S. Converse, an honored and universally beloved presbyter of this diocese, died on Saturday, Nov. 2nd. He was born in New York City 67 years ago, graduated from Yale College in 1850, and later on from the General Theological Seminary. He became rector of St. James' church in the earlier part of his ministry, and afterwards started a mission, which, under his charge, became the parish of St. John. Beside being the secretary of the Standing Committee for many years, and afterwards its president, he was identified with other important interests of the diocese. As chairman of the two diocesan conventions where bishops were elected, he served the Church in Massachusetts with peculiar fitness. He was a trustee of St. Mark's School and the Church Home for Orphans, archdeacon of Boston, and a prominent member of the Church Union. His funeral took place at 3:30 P. M., on Nov. 5th, from the church where he had spent nearly all his ministry. Bishop Lawrence read the opening sentences and the Rev. Robert Codman the lesson. The Creed and prayers were said by the Rev. Cornelius B. Smith, D. D., of New York City. Bishop Lawrence concluded the impressive service with prayer and benediction. The interment took place the following day at Woods Holl. The aisles of the church were blocked with the many friends among the clergy and laity who were thankful for his faithful example and his untiring devotion to the interests of the Church in the diocese. His field of work was largely missionary, but he remained faithful to its demands and, being of independent means, relinquished the personal use of his stipend, and applied it in other ways, doing much good for the advancement of the community, which knew his charitable work so well.

The annual meeting of the Woman's Auxiliary to the Board of Missions took place on Nov. 6th. Bishop Lawrence preached the sermon at the celebration of the Holy Communion. A social gathering was afterwards held with luncheon at the diocesan house. At the service in the afternoon at Trinity church, Bishop Graves, of China, delivered an address; the necessity of educating Chinese women for missionary work was urged. The Rev. L. W. Applegate made an interesting speech in behalf of the western part of Washington. Bishop McKim, of Japan, described the needs and growth of his work. He referred to the late war between Japan and China and showed what expression of opinions that conflict had brought out with reference to the Japanese Christians, who were most loyal to their nation and fearless in defending her claims, a fact which has now set at rest, in the mind of the Japanese, some of the objections to the introduction of Christianity into the empire.

Col. William S. Chase left a legacy of $2,500 in his will to the Church Home for Orphans, South Boston.

Mrs. William Appleton has given $550 to the city missions the past month.

At a meeting of the Standing Committee held Nov. 7th, the Rev. Dr. Lindsay was elected president, to succeed the late Rev. Dr. Converse, deceased; the resignation of the Rev. Dr. Vinton as a member of the committee was accepted; and the Rev. A. St. John Chambre, D.D., and the Rev. E. Winchester Donald, D.D., were unanimously elected to fill the vacancies created by Dr. Converse's death and Dr. Vinton's resignation.

LEE.—St. George's church has been given a new altar with reredos. It is made of marble, quarried from the noted bed of stone which has furnished such good material for buildings in many of the larger cities, and is owned by a member of the parish.

WATERTOWN.—The Rev. Edward A. Rand, in his parish of the church of the Good Shepherd, has started a "Church Total Abstinence Union," and branches will soon be established in other places.

CAMBRIDGE.—The matriculation class at the theological school this year numbered 19 students. At the service the Rev. E. W. Donald, D. D., delivered the address, on the "Minister of God."

Southern Virginia

Alfred Magill Randolph' D.D., LL.D., Bishop

Bishop Randolph visited Boydton in Mecklenburg Co., on Nov. 4th, for the purpose of holding Confirmations in St. Luke's and St. James' colored congregations. Through the efforts of the Rev. J. S. Russell, archdeacon for colored work in the diocese, a lot has been secured, and steps will be taken to erect a church for the colored Churchmen of Boydton.

The Rev. J. D. Powell who recently resigned the rectorship of St. John's church, Portsmouth, has just received from his old friends in that church, the gift of a ten days' trip for himself and his wife to the Exposition at Atlanta.

An interesting wedding took place Oct. 17th, at Emmanuel church, Staunton, when the Rev. Andrew Glassell Grinnan, rector of Christ church, Point Pleasant, W. Virginia, was married to Miss Anne Casenove Minor, and the Rev. James Plummer, rector of St. Stephen's church, Oxford, N. C., was married to her sister, Miss Fannie Minor, daughters of Dr. C. L. C. Minor, of Baltimore.

Archdeacon Russell recently visited a very hopeful mission which has been established for colored people at Newport News. It is known as St. Paul's mission, and is a branch of St. Paul's church, Newport News, and is under the care of the Rev. J. F. Ribble.

One of the saddest accidents that has ever occured in this vicinity, happened in Petersburg, on Oct. 30th, which resulted in the death of Mrs. Fortescue Whittle, wife of a son of Bishop Whittle, and her infant daughter. Mrs. Whittle was cleaning a table cover in her sitting room, having near her a vessel of gasoline, which became ignited from a fire in a grate, and in an instant an explosion threw the burning oil over her. A mail-carrier passing by, hearing the cries, rushed in and found Mrs. Whittle burned to a crisp, but still living. She died almost immediately. The infant was badly burned and died afterward. A Miss Stone was terribly burned trying to save the child, and the colored nurse was so badly injured it is thought she cannot live. The funeral of Mrs. Whittle took place Oct. 31st, from St. Paul's church, of which Mr. Whittle is a vestryman.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The Bishop recently visited and confirmed in Bluefield, 4; Bramwell, 5; Princeton, 3; and Eckman, 1. Probably no Confirmations were ever held before in McDowell Co. The Rev. N. F. Marshall has charge of these points. The field is large, of great importance, and the prospects most encouraging. There is an indebtedness, however, on the churches of $2,400, and the people are poor.

An excellent work is being carried on by the chapter of the Brotherhood of St. Andrew in St. Luke's church, Wheeling, in the reading room maintained by them. The opening night there was an attendance of nine men; now the average is 38. The non-church-going young men come into contact with the Brotherhood men, and there are numerous opportunities for personal work presented which are taken advantage of in a quiet way.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assist Bishop.

The Rev. B. M. Randolph, rector of Emmanuel church, Henrico (near Richmond), who underwent a severe surgical operation something over a year ago, is again obliged to go to St. Luke's Hospital, Richmond, and undergo another operation. The Rev. W. W. Brander will take his duties for the next few months.

Bishop Whittle has been making some out-of-town visitations, accompanied by the diocesan evangelist, the Rev. Everard Meade. He went to the churches in Gloucester and Matthews counties, and met with quite an ovation. He preached five sermons of great force, and with all his old-time eloquence. At Christ church, Matthews Co., he confirmed six, and at Trinity, two. At Abingdon parish in Gloucester Co., he confirmed three, at Ware church, five, and Trinity, two. He returned home feeling the better for his trip.

The following are the recent Confirmations by Bishop-Coadjutor Newton: Round Hill, 2; Hamilton, 2; Oaklands, 24; Ewell's, 1; Aldie, 4; Middleburg, 3; Upperville, 17; Manassas, 5.

The congregation of St. Margaret's chapel, Rutherglen, which for eight years past has been worshiping in the old "Grange Hall," finding this becoming very dilapidated, determined to erect a church. The beautiful little building is now almost completed. There is still needed some $250 to finish the work.

On Sunday, Oct. 20th, Dr. Barrett began a Mission in the Monumental church, Richmond, the Rev. F. S. Stickney, rector, to continue through the week. There were daily services at 12 noon and 8 P. M., with a children's service on Friday afternoon. The vested choir of the church was augmented by the choirs of the other churches. It is many years since a Mission has been held in Richmond, probably 20 years.

The James River Convocation, which is composed of the clergy of Richmond and adjacent counties, held its regular semi-annual meeting at the Old Fork church, Offley, Hanover Co., Oct. 31st. Besides the rector, the Rev. S. S. Hepburn, there were present nine other clergymen. The opening sermon was preached by the Rev. Preston G. Nash, and there was a celebration of the Holy Communion. In the afternoon the Rev. G. C. Abbitt read an essay on "Pastoral visiting—how to make it most profitable to pastor and people," which was listened to with deep interest, and followed by a discussion of the subject by the Rev. Dr. Mason, the Rev. P. G. Nash, and others. All the sessions were exceedingly well attended, except on one day when it stormed. St. Mark's church was selected for the next meeting in February, 1896.

On Sunday, Nov. 3rd, large congregations gathered at St Paul's church, Richmond, it having been announced that the magnificent pipe organ of that church would be used for the first time since the re-building was begun early in the summer. This work has been done by the Maller Brothers, of Hagerstown, Md., and the rector, Dr. Carmichael, an organist of no little ability, and Prof. Reinhardt, the organist of the church, are delighted with the instrument as it now stands. The old organ was built by Erben over 40 years ago and is singularly mellow and rich in its tones, but it has been vastly improved. There is yet to be added a vox humana stop. The additions and re-building cost nearly $3,000.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

DECEMBER

1. St. Andrew's, Clearfield.
2. Holy Trinity, Houtzdale.
3. St Laurence's, Osceola.
4. St. Thomas', Barnesboro.
8. Incarnation, Knoxville.
15. St. Clement's, Greenville; Grace, Mercer.
16. St. John's, Erie.
18. Trinity memorial, Warren, ordination; St. Luke's, Kinzua.
22. Trinity, Washington; institution.
29. St. John Baptist, Allegheny.

Bishop Whitehead acted as chaplain at the opening of the new Carnegie Free Library, Pittsburgh, on Tuesday evening, the 5th of November.

A service in memory of the late Dr. William White was held in St. Peter's church, Butler, on Monday evening, Nov. 4th. The special service was begun by the Rev. Mr. McLure, who was formerly a pupil of the late Dr. White. The lesson, which was the first lesson for All Saints' Day, was read by the Rev. Mr. Coster, and the Creed and prayers by the Rev. Dr. Norman, the prayers being for the most part from the Burial Office. After the singing of a hymn, the Bishop made a short address, and then read a memorial paper prepared by one who was closely associated with the

Rev. Dr. White. This paper was followed by another, read by the Rev. Mr. Stevenson, in behalf of the former pupils of the Butler Academy, over which Dr. White had presided for many years, and prepared by the Rev. H. P. Duffy, Dean of the Roman Catholic Diocese of Albany. The memorial sermon was delivered by the Rev. Mr. Meech. The anthem "I know that my Redeemer liveth," was beautifully rendered, and the service closed with a recessional hymn of triumph. Next morning at an early hour the clergy and a number of friends met for a celebration of the Holy Communion, the Bishop and the rector of the parish officiating.

To those who have so recently in the General Convention listened to the arguments and speeches of Hill Burgwin, Esq., the announcement of his death will come as a sad surprise. Born near Wilmington, N. C., he was at the time of his death nearly 76 years of age. He studied at the University of North Carolina, though ill-health prevented graduation. Admitted to the bar in 1846, he began the practice of law in Pittsburgh in 1851, and soon became a leader in his profession. Always interested in Church affairs, he was largely instrumental in the formation of the diocese of Pittsburgh. In 1871 Mr. Burgwin was elected a deputy to the General Convention at Baltimore, and from that time until the present, had held that office in each succeeding General Convention, except that in 1883, when he was absent abroad. From 1871 also he had been a member of the committee on canons. He was considered an able authority on canon law, and was remarkably well read in ecclesiastical history and legislation. For a number of years he was chancellor of the diocese of Pittsburgh and an active member of its annual conventions. It is not often that three persons out of one family are members of the same General Convention, but at that in Minneapolis, two of Mr. Burgwin's sons held the office as well as himself—the father and one son representing the diocese of Pittsburgh, and another son the jurisdiction of Southern Florida.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

In the death of the Rev. William Chauncy Langdon, D.D., at Providence, R. I., Oct. 30th, at the age of 64, the Church will miss from the ranks of the clergy a well-known and able man. He graduated at Transylvania University, and was for a short time adjunct professor of astronomy and chemistry in Shelby College, Ky. In 1858 he entered upon the practice of patent law, but not long afterwards entered the ministry of the Church. He became the first rector of the American church in Rome, but shortly returned to the United States, and from 1862 to 1866 was rector of St. John's church, Havre de Grace, Md. In January, 1867, he went again to Italy, acting while there as the medium of intercourse between the bishops and clergy of the Church of England and the American Church, and those members of the Latin Churches who were inclined to reform. Dr. Langdon was in charge of the church in Geneva, Switzerland, from 1873 to 1875. He published several books and pamphlets, and was a frequent contributor to many religious and philosophical publications. His interest in all social and economic reforms was strong, and he was an earnest advocate of Christian unity on the basis of the Chicago-Lambeth Declaration, being one of the original subscribers to the League of Catholic Unity and acting also as the secretary of that body.

Indiana

The Rev. John Hazen White, D. D., Bishop

Thursday, Oct. 24th, the Rev. John Heyward McKenzie was instituted rector of St. Mark's church, Lima, by the Bishop. The services of the day began with a low Celebration at 7 A.M., the Rev. C. R. Hodge being celebrant. Morning Prayer was said at 10 o'clock, and at 10:45 the church was filled with a deeply interested congregation, including the cadets from the Howe School. There were present the Rev. C. R. Taylor, of Sturgis, Mich., the Rev. Dr. Kemp, the Rev. Messrs. Stout and Burk, of Indiana. The sermon, a practical and most thoughtful discourse on the pastoral relation, was by Bishop White.

Howe School, of which Dr. McKenzie is rector, is in a most flourishing condition, beginning this year with the accommodations taxed to the utmost. The corps of instructors is large and strong, and the deservedly high reputation it had acquired under its former management seems destined to be increased. With new life and greater activities in both the parish and school, Lima will soon step to the front as a strong Church centre.

Bishop White, in his report to the Board of Missions, says:

"The condition of the Church in Indiana is very feeble and precarious, and her existence in a large proportion of her territory most uncertain. There are not more than 10 self-supporting parishes, and these even find it difficult to do more than keep their activities in operation. There are an innumerable number of cities of from five to ten thousand people, where the Church has not even a mission. Sectarianism is strongly intrenched everywhere, and sectarianism of the most sensational and extravagant sort. Besides Methodists, Presbyterians, and Baptists, who are very strong (and bitterly hostile to the Church), everywhere I have found such eccentric bodies as the Dunkards, Menonites, Heavenly Crew, White Wings, Soul-Sleepers, Holy Rollers, etc., etc."

LA PORTE.—The Bishop of the diocese made a special visitation to St. Paul's parish, the Rev. T. B. Barlow, rector, Sunday, Nov. 3rd, and confirmed a class of 17, (12 of whom were young men), receiving one from the Roman obedience. The day began with an early Celebration at 7 A.M., followed by choral Litany and Eucharist at 10:30, at which service the Bishop delivered an instructive sermon, upon the text, "With men it is impossible. but not with God; for with God all things are possible." Choral Evensong and Confirmation were at 7:30. Since the Rev. Mr. Barlow took charge of this parish, five months ago, he has done an admirable work, as is attested by the large congregations and increased zeal of its parishioners as well as the kindly interest aroused in the community. The parish has lately been the recipient of several beautiful gifts for the Communion service. The "United Workers" have provided complete sets of Communion linen; and a complete altar set, consisting of cross, vases, service desk and alms basin, will be placed "in memoriam," at the festival of the Nativity. The Ladies' Aid Society is showing increased activity, and much interest is being awakened in the matter of a new church building. Plans are under consideration for an edifice of stone to replace the present frame structure which is now over 50 years old.

New York

Henry C. Potter, D.D., LL.D., Bishop

MIDDLETOWN.—On Oct. 23 and 24, Grace parish, the Rev. David Evans, rector, celebrated its 50th birthday. On the 23rd there was a celebration of the Holy Communion at 10 A. M., at which the Rev. George Silliman, the Rev. Pascal Harrower, and the Rev. Edgar Wright assisted. The two former were at one time rectors of the parish, while Mr. Wright was once pastor of the Baptist church at Middletown, though now a Churchman. In the evening Gaul's "Holy City," was rendered by the combined choirs of Holy Trinity, New York, and the Garden City cathedral, under Dr. W. H. Woodcock, Archdeacon Thomas, of Orange, being also present. On Thursday evening a parish reception was held at which addresses were made and a historical paper read by Mr. W. H. Rogers. The parish owes its birth, in the year 1845, when Middletown was a little village of hardly 1 000 persons, to the devoted Churchmanship of the late Elisha B. Wheeler, who served for 30 years as warden and did all in his power to foster the interests of the parish, which, under God, he had created. There have been nine rectors, the Rev. David J. Evans having held the office since 1891. The parish is to-day in a healthy state with a roll of 400 communicants.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The Rev. Robert A. Tufft preached his first sermon as rector of the church of the Holy Innocents', on Sunday morning, Nov. 3rd. He took for his text, "The apostolic ideal of a true ministry." After the service many of the congregation remained to personally welcome the new rector. He was given a reception Friday, Nov. 1st, at the church by the congregation. Mr. George W. Clarke made an address of welcome, to which Mr. Tufft responded. Refreshments were served. The Rev. Mr. Tufft was until recently rector of the church of Our Saviour, New York, and accepted the call to the church of the Holy Innocents', this city, to fill the vacancy caused by the resignation of the Rev. John H. Logie.

The Bishop has requested the Rev. David Barr, general missionary, to go to Deer Park parish, Harford Co., and to remain there until arrangements be made for permanent charge.

The special Sunday night services in old St. Paul's church were resumed on Sunday, Nov. 3rd. Bishop Paret preached a sermon on "Sound principles of Christian unity." These services will continue until the Sunday after Easter, April 12th, 1896. Some of the most eminent bishops and clergy will preach. The music by a vested choir will be especially attractive.

TOWSON.—On Sunday, Nov. 3rd, Bishop Paret preached and confirmed a class of 19 persons in Trinity church, the Rev. W. H. H. Powers, rector.

WASHINGTON, D. C.—Prof. John Porter is soon to sever his connection with the famous choir of St. Matthew's church, to accept the position of organist and choirmaster of the new St. Margaret's church. He will enter upon his new duties the first Sunday in December.

The November meeting of the Churchman's League was held Monday night, Nov. 4th, with President Geo. Truesdell in the chair. About 120 members were present. The executive committee reported that lectures have been arranged to be delivered by eminent men before the League on the first Thursday in Lent and the five following Tuesdays. The subjects of the lectures are on the relation of the Church to the nation, papacy, Christian forces of the Republic, Christian unity, the labor question, and Christian evolution. The Rev. John H. Elliott, S. T. D., and Mr. Skipwith Wilmer, of Baltimore, made addresses on the work of the recent General Convention at Minneapolis. The principal action taken was on a report of a committee appointed some time ago to search the statutes of the District of Columbia for a law for the closer observance of the Sabbath, and in case such a law was not found, to draft one, to be presented to Congress. The committee found a law which was passed when Washington was a corporation and which remained on the statute books for 22 years. One day some one found out that it had never been signed by the mayor of Washington, and it was thrown out. The League indorsed the law as reported by the committee, and will present it at the coming session for enactment by Congress. The law reads as follows:

> It shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday, except apothecaries for the dispensing of medicines, and undertakers for the purposes of providing for the dead, or others for the purpose of charity or necessity. Nor shall any public playing at foot-ball or base-ball, or any other kind of playing sports, pastimes, or diversions disturbing the peace and quiet of the day, be practised by any person or persons within the District of Columbia on Sunday, and for any violation of this act any person offending shall for each offense be liable to a fine of not less than five nor more than fifty dollars.

Treasurer William P. Young introduced a resolution, which was adopted, authorizing the executive committee of the League to call a meeting of the ministers of all the churches in the city, who are interested in a better observance of Sunday. The ministers will be invited from all denominations and asked to bring at least two laymen with them. The time and place of the meeting will be set by the executive committee.

Connecticut

John Williams, D.D., LL.D., Bishop

NEW HAVEN.—The festival of St. Luke was marked by a special observance this year in St. Luke's church. The Rev. Wm. A. Beardsley was preacher on the eve, and the Rev. G. Brinley Morgan the next night. On the Sunday within the octave, the Rev. B. T. Nichol, of New York, was preacher in the evening, and the service included a procession, followed by a *Te Deum*.

St. Luke's parish is doing excellent work under the leadership of the rector, the Rev. O. S. Prescott, having a High Celebration every Sunday, and a plain Celebration on all holy days; also on Friday when a holy day does not occur within the week. The church is rejoicing in a new altar cross, which was blessed by the rector on St. Luke's eve. The exterior of the church has been recently painted, which greatly improves its appearance.

The congregation of Christ church, the Rev. G. Brinley Morgan, rector, is temporarily without a home while awaiting the completion of the new church. Sunday services are held in a gymnasium leased for the purpose. Holy day Celebrations are held in St. Luke's.

Thursday evening, Oct. 25th, an entertainment called the Celestial Garland was given in Warner Hall, New Haven, by members of the congregation of Trinity church, Bridgeport. The Rev. Louis N. Booth, the rector, read a poem, giving an account of St. Dorothea, virgin and martyr, illustrated by 18 beautiful tableaux. Music was furnished by the organist and choir of Christ church, New Haven. The proceeds of the entertainment were divided equally between Trinity, Bridgeport, and the organ fund of Christ church, New Haven.

The Yale Berkeley Association, which has hitherto been a sort of annex to the Yale Y. M. C. A., this year sets out with a new organization, and strictly on Church lines of work. With a definite plan and an earnest purpose, success seems assured. A library has been established, containing a high class of Church literature, and it is proposed to have a course of sermons before the association during the coming winter.

Is it too late to tell about a very successful piece of work done in the early autumn by a small chapter of King's Daughters, at "St. Mary's-by-the-sea," Black Rock, Fairfield Co.? The chapter, consisting of six little girls and two little boys, engineered a sale for the benefit of the chapter work, which is caring for the poor. The sale was held on the grounds of Mr. Arthur Bateman, whose little daughter, Bela, is president of the chapter, and who has reached the mature age of nine years; the treasurer is Miss Lucy Washburne, who is not much more venerable. The Church people and summer residents turned out in great force, and made the sale a wonderful success. The net proceeds amounted to $106. This little society did very efficient work among the needy last winter, and they are financially in a better condition now than ever before.

WEST HARTFORD.—After a vacancy of eight years and five

months, St. James' parish is rejoicing in a rector. The Rev. James Gammack, of Plymouth, Conn., began his ministry Nov. 1st. This has been brought about through very earnest effort on the part of a former member of the parish, who, on returning after a three years' absence, at once took up the work of securing pledges towards a clergyman's salary. In this she was very successful, completing the work in September, 1894. The communicants are about 30, the number having diminished considerably during the past few years. A renewal of former prosperity is hoped for.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

On the festival of All Saints the memorial to the late Gov. H. P. Baldwin, which for some time has been in process of construction, was unveiled in St. John's church, Detroit. Bishop Davies was celebrant, and there were also present Bishop Brewer, of Montana, Bishop Hall, of Vermont, the Rev. Henry Forrester, of Mexico, the rector of the parish, the Rev. Dr. Prall, and a number of the city clergy. In an appreciative address Bishop Davies referred to the monument to Sir Christopher Wren, in St. Paul's, London, and the sentiment of its epitaph. He said:

If you require a monument to Gov. Baldwin you may find it in St. John's church, which he helped to found. You have it in this city at large, where his memory is enshrined in many hearts. Thanks be to God for his pious and blessed example. Though himself one of the most modest of men, it is proper for the generation that comes after him to perpetuate his memory, and it is with the deepest pleasure that I take part in the unveiling of this beautiful memorial.

Bishop Brewer, who followed, said:

Henry Porter Baldwin was one of my dearest friends and his home was my home. His is a blessed memory. He was a business man of marked success, never guilty of an unworthy deed. He was a citizen who strove to do every duty conscientiously—a vestryman always diligent in efforts for his parish. He was always in attendance at missionary meetings and prominent in this work of the Church. He was a governor who served the whole Commonwealth with honor, and a senator uncorrupted. As a husband and father he made his home a paradise on earth. It seems to us we can ill afford to lose such as he, but God's ways are not as our ways. It is well that loving hands have placed this memorial in the church to which he was so devoted. Strong and beautiful it stands, like his own character. He teaches us by his life that even in this day the gathering of wealth by the successful business man is but an opportunity for its devotion to the highest Christian purpose.

The memorial itself, which forms the super-reredos of the altar, shows the angel of the Resurrection at the tomb of our Lord. It is executed in Venetian enamel mosaic, surrounded by an elaborately carved golden framework. To the right and left are tablets with these inscriptions:

To the greater glory of God and sacred to the beloved memory of Henry Porter Baldwin. Obiit. December 31, 1892. This super-reredos is erected by his wife and children. All Saints' Day, A. D. 1895.

We reserve further description until we can give our readers an illustration of the memorial.

Kansas

Frank R. Millspaugh, D.D., Bishop

Bishop Millspaugh is now visiting the small missions in Western Kansas, but on Friday night confirmedat St. John's, Wichita, the largest class in the history of the diocese—66. It was presented by the devoted rector, the Rev. J. von Herrlick.

ATCHISON.—The Rev. John E. Sulger, late archdeacon of Wyoming, was instituted on the second Sunday after Trinity as the rector of Trinity church by Bishop Millspaugh. The Rev. Dean Brown delivered a most helpful sermon on "The Ministry of Peace." As this was the first visitation of the Bishop he and his wife were tendered a reception on the following Monday by the parish.

ARKANSAS CITY.—This place and the towns in the vicinity, have called the Rev. Dr. Moffett of Stockton, Cal., to take charge of this important field for a long time without a pastor. Some of the places are provided with strong men intellectually as lay readers, and while the field is not what some of the clergy might like because of its hardness, the new rector is ready to endure hardship because of the work that he with his strong helpers may accomplish for the Master.

Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—The Church in this city will sadly miss the Rev. Stephen H. Green who leaves St. John's parish at Advent to accept the charge of St. Michael's, Anniston, Ala. For 12 years he has been in St. Louis, and in addition to his parochial cure has been chaplain to the Sisterhood of the Good Shepherd, and chaplain to Bishop Robertson Hall and the Bethesda Home.

The quarterly meeting of the Woman's Auxiliary, Friday, Oct. 25th, was well attended and full of interest. Bishop Coleman, of Delaware, made the address at the opening service of the Holy Communion. At the business session, the Rev. Dr. Langford, general secretary, and Bishop Graves, of China, aroused great interest. On Saturday afternoon, Mrs. H. N. Davis had a reception for the bishops and Dr. Langford, and many women of the city were able to learn more of the China missions.

Sunday evening the parish churches were closed and a rousing missionary meeting was held in the cathedral, the Bishop of the diocese presiding. A crowded congregation filled the cathedral, and it cannot but be that the cause of missions has received a real impetus forward.

Sunday, Nov. 3rd, the Rev. A. W. Cheatham, deacon in charge of St. Paul's, St. Louis, was advanced to the priesthood in the cathedral by the Bishop. The sermon was by the dean, and the candidate was presented by Canon Davis.

Dr. Holland who was ill at Minneapolis, has so far recovered that he took his regular duty last Sunday.

Vermont

Arthur C. A. Hall, D.D., Bishop

ST. ALBANS.—On All Saints' Day, the altar of St. Luke's church was enriched by the gift of a pair of Eucharistic candlesticks of elegant workmanship and design. They are of solid brass, highly burnished, 18 inches in height, the pyramidal base, as in the ancient pattern, resting on three spreading claws. A graceful shaft supports the bowl, which is adorned with four large jewels, carbuncle and crystal alternate. The gift is memorial, and the base of each candlestick bears an inscription handsomely engraved:

In memory of William Nelson Smith: born March 29th, 1895; died Dec. 13, 1871. *Jesu Mercie*, Psalm 92. The gift of his grandchildren, 1895.

In memory of Nancy Cutler Smith, born June 16, 1802; died Feb. 20, 1871. *Jesu mercie*, Proverbs 31, 10—31. The gift of her grandchildren.

New Jersey

John Scarborough, D.D., Bishop

The general Convention of the Girls' Friendly Society in America was held in Camden, on Oct. 29th, 30th, and 31st. The proceedings opened with a Quiet Day for associates, held in St. John's church, by the Rev. Fr. Huntington, O. H. C., on Tuesday, from 7:30 A. M. to 3 P. M. There seemed to be but one voice as to the excellence and helpfulness of this short Retreat. The exercises were based upon the Seven Words from the Cross and the Beatitudes. In the evening there was an interesting conference of associates in St. Paul's parish house. On Wednesday, the annual service was held in St. Paul's church, at 9 A. M., followed by the meeting of the central council, and at night there was a general rally of members and associates, when a helpful sermon was preached by the Bishop of Delaware. The meetings closed with a session of the central council on Thursday morning. The feeling seemed general that the convention was altogether strengthening to the work of this noble society for banding together—for holiness of living and mutual help—the girls of our country. The Bishop of the diocese gave his helpful presence.

The lower division of the Woman's Auxiliary of the diocese met in St. Andrew's church, Mt. Holly, on Thursday, Oct. 31st, at 10:30 A. M. The presence of Bishop Ferguson and his interesting little protege added much to the pleasure of the meeting. The Rev. J. M. Francis, of Japan, gave an instructive missionary address. Bishop Scarborough presided. The attendance was good, and had it not been so near All Saints' Day there would doubtless have been a larger gathering both of clergy and laity.

ELIZABETH.—Trinity church is to have a handsome new rectory for the Rev. Dr. Francis Marion McAllister, who has been in charge of the parish about 18 years. A plot of land on North Broad st. has been bought for $7,000 on which there will be erected a home for the rector, that will cost about $20,000.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

The fall meeting of the Archdeaconry of Williamsport was held in St. Matthew's parish, Sunbury, the Rev. Charles Morison, rector; the archdeacon, the Rev. William Heakes, presided. The meeting began with Evening Prayer on Monday, Oct. 28th, at 7:30, the preacher being the Rev. Alexander DeWitt. On Tuesday, the 29th, a business meeting was called to order, 18 of the 24 clergy in the archdeaconry being in attendance, at 9 A. M., in the memorial parish house. The building is admirably adapted for its purposes, with parlors, reading room, library, auditorium (fitted with a stage and scenery), gymnasium, and toilet rooms; heated by steam and lighted by gas and electricity. The rooms are open to any one in the town, and are most comfortable and inviting. The Rev. J. MacLaughlin was re-appointed secretary and treasurer. In his absence the Rev. David N. Kirkby was appointed *pro tem.* A celebration of the Holy Communion followed in St. Matthew's church at 10:30, the preacher being the Rev. J. D. Rockwell, and the archdeacon celebrant. At noon prayers for missions were offered. The meeting was again called to order at 1:45 P. M. in the parish house, to listen to the reports of the archdeacon and the missionaries. For the first time it was reported that every rectory and mission station in the archdeaconry was occupied by a priest or deacon. A resolution of sympathy with Mrs. M. A. DeWolfe Howe, widow of the late Bishop of the diocese, was adopted by a rising vote. A resolution was also passed suggesting to the clergy a more faithful and prompt redemption of pledges by parishes to the mission work of the diocese. At 4:30 P. M. a generous collation was served by the ladies of St. Matthew's parish to the members of the archdeaconry, and at 7:30 the session was closed with Evening Prayer in the church, the Rev. D. Webster Coxe, D. D., archdeacon of Scranton, preaching the sermon. The literary exercises, which usually form a feature of the programme of the sessions, were unavoidably omitted. The archdeaconry meets next January at Christ church, Williamsport, the Rev. William H. Graff, rector.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

On the evening of Oct. 25th, the new guild house of Grace parish, Ludington, was opened. A supper, well patronized by business men, and an entertainment by home talent, were features of the evening. The building erected through the efforts of the Rev. H. D. Chambers, is 30x55 feet in the clear, divided into three rooms, hall, kitchen, and guild room. The ceiling is 14 ft. high in all the rooms. In addition there is a room 8 x 18 ft., which serves as a robing-room, and connects the guild house with the church. The cost will be about $1,300 complete. The minister in charge and the Bishop are much encouraged by the outlook for the Church in Ludington.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

St. Paul's, Rochester, has been vacant since the beginning of Lent, but has been supplied by the Rev. C. C. Gove, headmaster of Cary Collegiate Seminary, Oakfield. The Rev. John Leal, assistant minister of Grace church, Utica, has been called to be minister in charge, and will begin his duty the first Sunday in November.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

MONTGOMERY.—The Rev. Richard P. Williams, rector of the church of the Holy Comforter, has just had completed a new chapel for his mission work in the West End. It is known as the church of the Innocents, and occupies a beautiful site overlooking a valley. The opening services were held Sunday, Oct. 20, at 4:30 P. M., in the presence of a large congregation. Services will be held in the chapel at 10 A. M., and 4 P. M. on Sundays, with Sunday school at 3 P. M. A week-day service will also be held; $300 is needed at once for certain expenses in connection with the chapel, and gifts for its furnishing also. A font and a lectern are expected from friends of the work, but it will be impossible to complete the furnishing without outside aid.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

St. Peter's parish, St. Paul, has organized a beneficial and social club on plans similar to one now in vogue at Trinity church, Watertown, N.Y. A reading-room has also been opened in connection with the club. Membership is not confined to communicants of the Church. The Rev. Percy Webber delivered an address on sociability and beneficence at the opening of the club. The club starts out with ten members, and bids fair to be a useful factor in building up the parish and drawing non-church-goers into the Church.

The Rev. T. G. McGonigle has been appointed to take charge of the missions at Tower and Virginia. Mr. McGonigle was formerly the rector at Marshall and Pipestone, where he was very successful. It is expected to have the new church, "St. Paul," finished early in November. It will be of Gothic structure and cruciform in shape. Although the town is only three years old, and was wiped out entirely by forest fires in June, 1893, to-day it has a population of 3,647 souls. Mr. McGonigle will be ably assisted in his work by Miss Hobhouse, who recently went there from England to work amongst the miners. Reading and coffee-rooms are attached to the church building for the use of the miners.

Confirmations administered by Bishop Gilbert: Tower, 5; Bird Island, 9; Richwood, 1; White Earth, 13; Twin Lakes, 11; Wild Rice River, 15 Indians; Red Lake, 7; St. Antipas' church, 7; Cass Lake, 4; Leech Lake, 10; Pine Point, 4. The Bishop traveled over 400 miles by lumber wagon and bark canoe, and confirmed over 60 natives, and found everything in the Indian missions in a very flourishing condition. The self sacrificing labors of the Ven. Archdeacon Gilfillan are bringing their reward.

FAIRMONT.—Bishop Whipple made a special visitation to St. Martin's church, Nov. 5, and confirmed a class of adults presented by the rector, the Rev. Wm. C. McCracken. This is the second class within six months and indicates progress.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

ALBANY.—All Saints' Day is especially interesting to Albany Church men and women as the anniversary of the dedication of All Saints' cathedral. Accordingly, on Friday, the 1st inst, special services were held there both in the morning and evening. In the morning there was a celebration of the Holy Communion at 7 o'clock, at which Dean Robbins was celebrant; at the later Celebration at 11 the Bishop was celebrant and delivered the sermon. In the evening a congregation estimated at from 2,500 to 3,000 people packed the building to the doors. The cathedral choir was augmented by some of the members of that of St. Ann's church, Brooklyn, accompanied by their organist and leader, Mr. Hall, formerly of St. Peter's church, Albany. A shortened form of Evensong was sung by the precentor, Canon Fulcher. In addition to the organ, there were 25 instrumentalists, under the leadership of Prof. Holding who assisted in the rendering of the beautiful choral service. The offertory was the overture to Louis Spohr's cantata, "The Last Judgment." The preacher for the evening was the Rev. James Du Moulin, canon of St. James' cathedral, Toronto, Canada. After the sermon the first part of "The Last Judgment," was rendered. The whole service was beautiful and impressive.

STOCKPORT.—In the church of St. John the Evangelist, the Rev. C. H. Hatheway, rector, on All Saints' Day, there was presented and used a large brass alms basin, in memory of the Rev. James Coe, at one time rector of the parish.

California

William F. Nichols, D.D., Bishop

The Rev. David Holmes (St. Aug. Col. Cantab.) in June last accepted the charge of All Saints', Watsonville, for one month, at the expiration of which time the church wardens and congregation unanimously requested him to remain with them and to be at once installed as their rector, at an increased stipend. During the three months that Mr. Holmes has been there, considerable life has been infused, new members added, confirmees sought out, and three new missions opened with encouraging success. In previous parish engagements Mr. Holmes has built seven churches, and for six years preached to a congregation of 150 to 250 Indians in two dialects at the same service, besides his ordinary white congregations.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The church of the Incarnation, Glenville, was opened for a service of benediction on Sunday, Oct. 27th, in the afternoon. Bishop Leonard congratulated the people of this new mission upon the happy occasion, the opening of a tasteful little church, for which they have worked hard. The Rev. Wemyss T. Smith, rector of the church of the Good Shepherd, has this also in charge. Only a small debt of $500 remains, which it is hoped soon to cancel.

CLEVELAND.—The Rev. C. C. Kemp has resigned the charge of St. Matthew's mission, and devotes himself exclusively to the work in his own parish of St. Luke's.

The corner-stone of the Church Home, the first diocesan charity in the diocese of Ohio, was laid by Bishop Leonard on Tuesday, Oct. 29th. About a year ago Samuel Mather donated to the use of the Church $35,000, to be used for the erection of a building which should be in memory of his father, Samuel. L. Mather. The building is to be three stories high, of brick and stone, and will be ready for use next January, when it will be opened as a home for aged and friendless women in Cleveland and other parts of Ohio. During the exercises attending the laying of the corner-stone, Bishop Leonard read an interesting historical sketch of the institution, prepared by Miss Katherine L. Mather.

TOLEDO.—All Saints' Day was observed here by Holy Communion in all the churches, and in the evening by a union choral service in Trinity church, where 150 surpliced singers, all the church choirs, rendered excellent music and the Rev. James Stone, of St. James' church, Chicago, preached eloquently on music.

The Rev. Harold Morse, rector of St. Paul's, has returned, after a long vacation in England, a vacation that has been prolonged by sickness.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

MARINETTE.—Oct. 30th, the vested choir of 45 voices of St. Paul's church, which was organized by the Rev. Dr. Schepeler and instructed by Mr. L. A. Fisher, choirmaster of Christ church, Green Bay, sang for the first time, rendering the full evening choral service. The handsome processional cross was the gift of Mrs. Henry Swart in memory of her infant daughter, Jennie Wright. The voices of the choir blended very beautifully, and the service increased the devotional spirit of the congregation. Mr. Schepeler preached from the text in Rev. vii: 9–10. At the conclusion of the service, the choristers repaired to the hotel Marinette, where Dr. Schepeler entertained them at a banquet. Special guests were also present, and addressed the choir, among them the mayor of the city. Since Dr. Schepeler came to St. Paul's church, which was about the 1st of June, new life and enthusiasm have taken hold of the congregation, and many changes and additions have been made.

SHAWANO.—The Bishop visited St. John's mission on Sunday, Aug. 25th, and conducted all the services himself, no clergyman being present. At 7:30 the Bishop celebrated the Holy Eucharist; at 10:30, Morning Prayer and sermon; at 12 addressed the Sunday school; at 7:30 Evening Prayer and sermon, and confirmed a class of five.

MERRILL.—The Bishop visited the church of the Ascension on Sunday evening, Sept. 1st, and confirmed one person. The new church building is almost completed. Dr. Schepeler, while archdeacon, resurrected this mission, and it is due to his efforts that the work has so far succeeded and the building been completed. With the assistance of one or two ladies he canvassed the town, and by subscription raised about $1,800. This is only one of a number of mission buildings that the archdeacon has had under construction as well as the one at Shawano.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

13. Utica, G. F. S. 17. Onondaga Reservation.
22. P. M., McDonough.
23. A. M., Bainbridge; P. M., Afton.
24. A. M., Harpursville; evening, Windsor.

DECEMBER

1. Chittenango and Canastota.
5. P. M, Camden.
11. Evening, St. John's, Auburn.
13. Evening, Oneida.
15. A. M, Aurora; P. M., Union Springs or Cayuga.
18. Evening, Baldwinsville.
22. A. M., Boonville; P. M., Forestport.
27. P. M., Jordan.

JANUARY

Utica, Holy Cross, and St. George's; Oriskany; Whitestown; New York Mills; Albion; Lacona; Pulaski; Mexico; Fulton, Jamesville; Fayetteville; Manlius; Weedsport; Port Byron; East Syracuse.

FEBRUARY

Binghamton, 3; Whitney's Point; Chenango Forks; Elmira, Grace and Emmanuel; Seneca Falls, Waterloo; Cazenovia; Clark's Mills; Westmoreland; New Hartford; Clayville; Syracuse, Grace, St. James', St. John's.

Miss Martha L. Wilson has resigned the office of diocesan superintendent of the Junior Auxiliary on account of absence from the diocese, and as her successor the Bishop has appointed Miss Mary Cornell, of Ithaca.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

BEATRICE.—The Rev. W. P N. J. Wharton, M. A., of the University of Durham, Eng., who has been in charge of Christ church parish since last February, has duly performed the requisite exercise for the degree of Bachelor of Divinity of the University of Durham. The subject prescribed for the thesis by the professor of divinity was the second Article. He has received permission to write the prescribed thesis for D.D.

Easton

Wm. Forbes Adams, D.C.L., Bishop

CAMBRIDGE.—There has recently been placed in the chancel of Christ church, the Rev. Thomas C. Page, rector, a handsome credence table, the gift of Mrs. Charlotte A. P. Goldsborough, as a memorial of her parents, John Campbell Henry and Mary Nevett Henry. The work is of brass with an oak shelf, and is fastened to the panelling in the chancel like a bracket. It harmonizes nicely with the pulpit and lecturn, which are also of brass. The subject of a parish house is now being agitated. The building committee appointed by the vestry has finally adopted a plan for recommendation to the vestry, and it is hoped to begin building this fall.]

HILLSBOROUGH.—The Middle Convocation, the Rev. Jas. A. Mitchell, dean, met in St. John's church, Oct. 28th, 29th, and 30th. The topic for consideration at the opening service was in keeping with the day, the festival of SS. Simon and Jude. The Rev. L. B. Baldwin spoke on SS. Simon and Jude, and the purpose of saints' days in general. He was followed by the Rev. E. R. Rich, on "The Faith once delivered to the saints." On Tuesday morning the sermon was preached by the Rev. Giles B. Cooke. At the business meeting in the afternoon it was resolved that in the future a devotional meeting of the clergy should take place each morning before the regular service; that a meeting of the clergy and lay delegates be held on the first afternoon for the discussion of missions and other cognate subjects, and the transaction of the business of the convocation; and that on the second afternoon a meeting of the clergy shall be had for their intellectual improvement. It was also determined that an effort shall be made in the near future to give services by the clergy of the convocation in vacant and weak parishes, mission stations, and other suitable places. At night addresses were made on "Our Christian profession," by the Rev. Messrs. James A. Mitchell, Thomas C. Page, and Samuel Edson. On Wednesday morning a sermon was delivered by the Very Rev. George C. Sutton on "The Gospel for the 20th Sunday after Trinity." Wednesday evening the topic was "Sanctification," the first address being by the Rev. Dr. Sutton, on "What sanctification is?" the Rev. A. Batte spoke on "The means of sanctification;" and the Rev. G. B. Cooke, on "Who are the saints?" Dr. Sutton, in a brief address, summed up the matter, making a practical application, and the convocation services closed with congratulations of the rector, the Rev. George F. Beaven, upon the good attendance and manifest interest displayed. The next meeting will be held in Christ church, Easton, Dec. 3-5.

St. John's parish, the Rev. George F. Beaven, rector, held its annual festival services on SS. Simon and Jude's Day. The sermon was preached by the Rev. Samuel Edson, from Jude 20 21, and the Holy Communion was celebrated by the rector, assisted by the Rev. James A. Mitchell. A large congregation was present. After service a collation was served at the rectory, and about 90 persons enjoyed the hospitality of the parish.

PERRYVILLE.—A very pleasant and successful Harvest Home festival took place in St. Mark's chapel, recently. The morning service was at 11 A. M. Holy Communion was administered by the rector, the Rev. Giles B. Cooke, and a sermon on "Thanksgiving" was preached by the Rev. Thomas S. Ockford. A collation was served on the lawn adjoining the chapel grounds. At 3 P. M., a sermon on the semi-centennial of the consecration of St. Mark's chapel was preached by the Rev. Richard Whittingham who, as a deacon, was one of the first ministers of the chapel. The Rev. Mr. Skinner followed in a practical address on "Thanksgiving and Thanksliving." The festival closed with a short address by the rector.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—At an expenditure of $550, important changes have been made in the steam-heating apparatus of St. Luke's church and Sunday school building, with the view of securing more economy and greater efficiency. The parish bell is now hung in the tower of the Sunday school building.

St. Ann's church, the Rev. Dr. R. F. Alsop, rector, is about to try the system of prizes in its Sunday school. A reward is offered to those scholars who succeed in bringing 10 new members into the school, one of double value to be given to the scholar bringing in the greatest number. Intention to proselytize is disclaimed, but effort is directed to secure the attendance of the many who, it is believed, are now not connected with any school.

St. Martin's church, which now has for rector the Rev. Frederick W. Davis, has an important field in its care which it is cultivating with renewed zeal. Through its committees and contributions it is also assisting very materially the diocesan societies which look after general missionary and charitable work.

The church of the Incarnation, formerly entitled the church of the Reformation, the Rev. John G. Bacchus, D.D., rector, has lately completed a new chancel. The parish some time ago rebuilt the church edifice, and later erected on the adjoining street a fine parish house. This last work fills out the entire plan of renovation, and presents the church buildings as virtually new in every part, and of substantial and elegant construction. The new chancel was opened on Sunday morning, Nov. 3rd, the music being rendered by a newly-formed vested choir of 40 members, and the Bishop preaching the sermon. "The sacredness of the institutional rites of the Church" was the fitting theme of the discussion. The chancel is ample, tasteful, and elaborate in construction. It is to be still further enriched by a title window, whose subject will be "The Incarnation." In six panels will be grouped the shepherds and the star, the Mother and the Child in the manger, the three kings, shepherds, and magi adoring. The interest centres on the Mother. This window will be a memorial of the late Mrs. Bacchus, wife of the rector. Its execution will be of the best. It is expected that it will be unveiled about Advent.

Several gifts have lately been received by the church of the Redeemer, the Rev. G. Calvert Carter, rector. One is a Communion service of silver, studded with gems, and having a solid lining of gold. A great many in the parish united in contributing for its manufacture articles in silver, gold, and precious stones, that it might be a memorial of departed friends. The service comprises chalice, paten, bread boxes, two cruets, and a spoon. It is to be used at the early Celebrations, and at Celebrations for the sick. The same contributions include a ciborium and a font for private Baptisms.

The Living Church

Chicago, November 16, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

THE Rev. Leighton Parks, D.D., in commenting upon the late General Convention before his congregation in Boston, according to *The Boston Herald*, ventures to speak of the great Pastoral of a year ago in the following terms: "A committee of six bishops was appointed to draft this letter, which was never referred back to the House of Bishops, and was published before it was seen by many of the bishops, and it was put forth as a Pastoral Letter * * * * It was a little syndicate of bishops putting forth their idea of the doctrine of the Church. It was a complete and utter failure. If it had been established that that was the teaching of this Church, it would have produced a convulsion in it." Statements are repeated here which were made last year on the appearance of this Letter, and were at once refuted. All such attempts to belittle one of the most important and solemn documents ever addressed to Churchmen in this country by their bishops, are reduced to utter nullity by the fact, of which Dr. Parks ought not to have been ignorant, that the whole House of Bishops has now reiterated and re-affirmed it. It is too late now to talk about this great statement of the Incarnation as the work of a mere "committee," "a little syndicate of bishops," and the like, and to indulge in such language is to throw dust in people's eyes. Will the action of the House of Bishops in this matter produce a "convulsion?" Certainly not. All Churchmen who have drawn their spiritual nourishment from the Bible and Prayer Book know that this is the doctrine of the Church, this and nothing else. As to the faction which has for some time past been endeavoring to substitute another doctrine for that which they once believed, no form of words, however sound or strong, can probably be found which will give them any concern. When the convulsion comes it will be because the outraged sense of truth and righteousness can no longer brook the spectacle of men under vows, ordained to teach the doctrines of the Church, presuming to substitute something which is not only contrary to those doctrines, but subversive of the Christian religion itself.

The Wisdom of William White

"Oh, for an hour of the wisdom of William White!" Such was the exclamation of a distinguished deputy, on the floor of the late Convention, delivered with much earnestness and dramatic effect. He was pleading for the proposed measure for extending the borders of the Church so as to include congregations which might decline to use the Prayer Book or fulfill the sacraments after the manner of the Catholic Church.

Bishop White's name is one to conjure with. He was one of the earliest of American bishops in order of consecration, and played a great part in all that related to the organization under which we have worked for more than a century. His episcopate, extending over the space of fifty years, exercised a controlling influence over the whole Church in the formative period of its history. The utterance we have quoted seemed to imply on the part of the speaker a conviction that this great man, whose wisdom all admit, would have endorsed the programme of Christian unity which was being urged upon the Convention as worthy to be embodied in the organic law of this Church.

If there were any good ground for this assumption it would no doubt have been no small argument in favor of the plan proposed, even though it might still be urged that the world has moved since the death of the wise and saintly Bishop. But, in truth, so far as we have the means of judging what the course of William White would be in the present exigency, the evidence is quite opposed to the assumption that he would have approved of the proposed amendment to Article VIII.

Movements not altogether unlike those with which we are familiar, though less extended, were already known in the early years of this century, and similar methods of union or amalgamation were discussed. The Pastorals of the House of Bishops from 1808 to 1835 are signed by William White as Presiding Bishop. It is, therefore, certain that they received his sanction. There is no doubt that most of them were from his pen.

Among these the Pastoral of 1817 devotes a whole section to the consideration of a unity movement which was advocated at that time. It was not, of course, precisely the same in form with that which is on foot at present. It was urged, it seems, that there were religious bodies "consenting with us in so many points, as occasionally to induce the wish of worthy persons among them, as of such persons among ourselves, that there may be an occasional inter-community of services." Only this, which to many then, as to many now, might seem entirely harmless. It was thought to involve nothing more than to lose sight, for the time being, of "the peculiarities of the respective systems," and to emphasize the points of agreement.

Yet, innocent as this plan appears, it is utterly repudiated and condemned by Bishop White, under the three heads of the Ministry, Worship, and Doctrine. Under the first head it is said that while we may "esteem" and "respect," and "rejoice in the usefulness" of the ministrations of other religious bodies, "we have a trust committed to us which cannot be lost in those affections of the mind." Furthermore, it is said that while we avoid "the casting of reproach and censure," we are not justified "in countenancing such an inroad on the Constitution of the Church of Christ" as the proposed "intercommunity of services" would involve.

Under the head of Worship very strong language is used with reference to the idea that the Church should, even in an indirect way, sanction such methods of devotion as may "dishonor our churches by such sallies of excessive sensibility, and even of passion, as render divine worship an object of scorn." We cannot, this Pastoral proceeds, even impliedly approve of the "irreverent expressions" or "the declamatory enlargements," which are so well known in connection with extemporary devotions. "Any of the enumerated particulars," the Pastoral adds, "may be justly considered as encouraged by us when they are attached to transactions in which we are of the number of the agents."

The application of this to the scheme for admitting to a place within the borders of the Church of congregations which do not propose to accept the worship of the Church, is obvious.

Bishop White was not among those who count sound doctrine of little value, provided "the heart is right," or "provided people are sincere." Accordingly, he gives as an additional reason against "uniting in Gospel labors" even with those who seem to hold with us the essential truths of Christianity, "because of their superadding of tenets for which we find no authority in the Scriptures." He says, further, that there is no security for the permanency of any of the institutions of the Church if they are "to give way in part, in one congregation and another within our pale, to the inconsiderate desire of persons who, under the prospect of melioration, may soon have occasion to lament that the result of their endeavors has been the opposite to what they imagined." Indeed, he says such results have already happened, and he does not lament the fact, since, "for the accomplishing of such an amalgamation a is affected by some, it would be necessary for us to sacrifice our views of the Christian ministry, of the Sacraments, of Christian worship, of the operations of divine grace, and of the extent of the mercies of God to a sinful world."

Again, we read: "There take shelter, under the cover of that property of Christian preaching, matters which are foreign to the institutions of our Church, and, as we think, to the Scriptures. *It would be a desertion of our trust to endanger the admission of these within our pale.*" (Of course it will be understood that by the word "endanger" is meant "to run the risk of.")

It is not difficult to imagine what William White would have said of the attempts with which we are familiar to make of this Church a refuge for teachers of erroneous and strange doctrines from all quarters.

In the Pastoral of 1823, under the same venerated signature, this subject is again referred to. It is declared that any sacrifice of Church principles for the sake of "peace with all men," would, on the one hand, "be contrary to obligations most solemnly assumed;" and, on the other, "far from promoting the proposed object of conciliation, would be more operative than any other cause that can be imagined, to the opening of a door for the hydra of religious controversy."

The whole matter is then concluded in the following memorable words which we quote in full:

> The wisest and the most Christian course that can be pursued by us, is to conduct the concerns of our Church agreeably to its matured and long-existing institutions, and under the sense of responsibility to its Divine Head; but without reference to others, professing to worship the same God through the merits of the same Redeemer; except to put the most favorable construction on their acts, to rejoice in any good resulting from them, and scrupulously to avoid whatever may have a tendency to excite angry passions either in them or in ourselves.

Such is the "wisdom of William White." We submit that there is nothing in it to indicate that he would have regarded with the slightest toleration any scheme of unity which either sacrificed or compromised any part of the heritage of the Church, its ministry, its worship, its doctrines, or even its "matured and long existing institutions."

While the situation with which he had to deal was not precisely the same as that which confronts us at the present day, the principles involved were identical, and the counsel of the wise Bishop is as applicable to the dazzling projects set on foot in recent years as to the more obscure and limited movements of the first quarter of the century. There is no comfort in Bishop White's utterances for the advocates of new and doubtful enterprises. He was the very embodiment of that wise conservatism which is a part of the essential spirit of the Catholic Church at all times.

Five-Minute Talks

BY CLINTON LOCKE

XXXVIII

Let us continue the subject of the twelve hours of the day of life. We have considered six: prayer, worship, duty to self, duty to others, pleasure and business; the seventh is rest. We are talking of twelve hours of day, not of night, so I do not mean sleep, necessary as that is. I pity the being who cannot get his full share of that, and I warn the man who thinks he can curtail it, that some time or other, offended nature will rise up and punish him for depriving her of her rights; but I do not mean that, I mean a cessation from work, I mean illness, if you choose to call the rest of a man who works, by that ill name. We have idlers, and a useless tribe they are, but believe me

pure rest is just as much in the plan of God for a true day as any work is, and when from force or from necessity, you cannot get it every day, it is wrong, it is against nature, and that is against God.

Eighth, travel. Many will say the day could be very full, the life well lived without that, and it is true. One could serve God and His fellow-men without ever crossing the bounds of his own little village, but we are talking now of a full, true life, and that needs to have in it this ingredient also. You need every now and then, if possible (and in these days, hard indeed must be your lot, if you cannot sometimes do it) to get away from the narrow precincts in which you have to live, to get out of the rut into which you inevitably fall, to breathe new air and see new men. I remember a man telling me that he came into the Church in a little village, where it was a small, weak, despised thing, and though he heard its greatness preached about, he never realized it until he went to New York, and saw what a power it was, its splendid churches, its glorious services. Travel broadens your idea of God, and deepens your charity for man.

Ninth, citizenship. For many of you, and this applies every day more and more to the educated and the thoughtful, this part of the day is utterly passed by. You seem to think that from some source or other comes the government, and that it will take care of itself and you, but recollect, you are the government, you make it, you unmake it. God has put into your hands this wonderful power of making your laws, appointing your law-givers, displacing them, changing them often and as you will. No matter then what Turks may say as an excuse for letting alone any misgovernment, on the plea that they have no power to help it, Americans cannot say that. They can help it, and any man who lets day after day of his life pass by without studying the questions of the hour, and putting in that powerful piece of paper to shape them this way or that way, deserves anarchy, deserves oppression, deserves to suffer from the trickery of politics, deserves the anger of God.

Tenth, study. And can there not be a life without study? Yes, there can be. Oysters live and vegetables exist, but is that the day a man with powers of soul and spirit should choose for himself? We cannot all learn alike, and our Bible or our Shakespeare affords far more to one than to another, because he brings a clearer eye and a more discerning spirit to its study, but there lives no man who cannot learn, and if he will not, he commits the sin of willful ignorance, which in the category of sins takes a higher rank, and is stained with a deeper dye, than many of you think. "To know," is man's most splendid aspiration, and knowledge comes by labor. You are not born with it and money will not buy it; oh, put into your life this noble hour of study. Learn all you can of your world, of its author, of its Saviour, of its destiny. The more a chastened intellect expands here the higher the place it takes there.

Eleventh, society. We have to live in society, whether we want to do so or not. We are all dependent on each other, and if a man shuts himself away from all human intercourse, he must starve, that is inevitable. But let us get above that and remember that society is heaven-descended. It is God's way of lessening our selfishness, of rounding off the rough edges of our character, of bringing out love and fidelity and friendship and mutual help. There can be no advancement without it, and even in a state of savagery its main principles are ever found. What are you doing to brighten it, to purify it, to elevate it? It is made up of individuals and just what they are, it must be. A village of drunkards will have a society of brutality and lust and filth; a village of self-respecting, God-fearing men and women is a power, subtle and penetrating, which moves and changes far beyond its own limits. If you love men, go among them and take their hands.

And now we reach the twelfth hour of the day, and it is thought; no life is fair and even without it. I do not mean thought about what we shall eat, or wherewithal we shall be clothed, but the asking oneself, every now and then, the solemn questions: "Where do I stand? To what am I tending? Am I going backward or forward? Do I grow better or worse? Am I of use, or of damage, in the world?' Unless you have this hour and apply its warnings, your life will be thin and superficial, and there will be a flaw in it which will widen as the days go on.

And so, hastily throwing out in each point, some hints to start your own reflections, have I traced the day of life, as it seems to me a Christian man should strive to have it, and for which God's aid ever waits. May it be your day, and may it draw, hour by hour, on through all the twelve until the night is reached, and lo, there is no night! A moment of darkness and we step out into the perfect day!

Letters to the Editor

AN INQUIRY

To the Editor of The Living Church:

There is a pretty chromo-card calendar, printed by some firm, having attached to it a holder, with a year's collection envelopes. Can you advise me where I can get it? If so, the favor will be appreciated. W. H. GRAFF.

Williamsport, Pa.

"SPORADIC CONGREGATIONS"

To the Editor of The Living Church:

As a missionary working a hard field where our Church is very much misunderstood, and I fear not studied, but where the missionaries are striving to win the people to Christ and His kingdom, may I take the liberty of saying that the efforts to hasten Christian union by breaking down some of our ancient bulwarks and admitting whole congregations into fellowship without entering in by the door into the sheepfold, will, if successful, injure our work and weaken our hands. So long as our Christian brethren outside the Church think there is any hope of compromising our Catholic position they will naturally hold out for compromise. The Lambeth statement is plain and courteous, and those who do not agree with the position respect the spirit of it. Let the Church water the seed with her silent prayers, and in God's good time the seed will reveal its fruits. Let the churches in the East realize that the advanced guard carries a banner placed in their hands by them, and on that banner, which bears the Cross of our Redeemer, are the words, "One Lord, one Faith, one Baptism;" that the Church by altering that motto to Lords many, Faiths many, Baptisms many, could not gain one victory more or win one soul more, but might find our new banner occupying a place similar to the stars and stripes on a China-town flag pole, where it is a soiled and torn rag with the silk flag of China floating above it.

I plead for the Western missionary working for the Church Catholic, surrounded by all classes of Christians, and not a few infidels and Latter Day Saints (Mormons). Let us know definitely what the Church expects of us, what faith, what confidence, what position our Church possesses, that our hands may be strengthened, our hearts cheered, our path illumined, and, that we may have the assurance that when we preach Christ in the Faith of the ancient Creeds, and worship him in the Church's offices, and dress in the uniform of the Church's servants, and teach the Church's catechism, we may have the assurance that this is the Church's true and firm position, from which she will not (because she dare not) step aside, even though by so doing we might think to gather earlier fruit from the seed so intelligently sown and prayerfully watered. Let the Church have confidence in herself and all will be well.

BERT FOSTER.

Park City, Utah, Oct. 23.

THE SPELLING OF THE HOLY NAME

To the Editor of The Living Church:

Some of the reasons urged for changing the spelling of the Holy Name from the correct and proper form in the last hymnal to its incorrect and improper form, are amusing. To suppose that the saintly John Wesley was ignorant or to be suspected of "Romish tendencies," when he wrote "Jesu, lover of my soul," and not "Jesus, Saviour of my soul," as the "Hymnal according to the use of the Protestant Episcopal Church in the United States of America" had it aforetime, would not only be a charge upon his ignorance but a grievous one as to euphony. The two "ss" coming together are simply barbarous. In "a collection of hymns for the use of the people called Methodists," dated 1817, I find eighteen hymns beginning "Jesu," and forty-seven "Jesus." In each case they are correct, according to the well known rule which you give, that "Jesu" indicates the vocative case. It is not surprising that the lay deputy by whom the matter was first moved, should be unaware of such usage, as it is quite possible that English grammar, as it is taught, may very likely not have made mention of the fact. What may be the use of the Methodist Episcopal Church I do not know, but as I have shown, very possibly the established Church may have to bear the reproach of keeping decent English even outside her pale. "Jesu's" for the possessive case in the "collection" referred to is almost universal. Strangely enough I find one departure, which is indeed striking, "In Jesu's power, in Jesu's love." Our own hymnal, possibly intentionally so, is always wrong. Indeed, it is, in other cases, by no means careful as to uniformity. For example, in the matter of the "note of exclamation" and the sign of the vocative case. It would be difficult rather to understand why Hymn 439 should be, "O for a heart to praise my God," and Hymn 440, "Oh, for a thousand tongues to sing." W. T. WEBBE.

Newark, SS. Stephen and Jude, 1895.

THE STANDARD COPY

To the Editor of The Living Church:

The late General Convention authorized the joint committee on the Standard Book of Common Prayer "to print from the type of the Standard one hundred and ten additional copies of the book, and to dispose of them to subscribers or otherwise."

By a later resolution, the Convention directed the committee to have fifty copies of the book duly attested and deposited with the custodian of the Standard Book of Common Prayer, to be reserved for use in supplying new dioceses and missionary jurisdictions with certified copies from the Standard Book.

I beg to state that, in accordance with the latter resolution, the committee has taken order for the due authentication of fifty copies of the book for the use of new dioceses and jurisdictions. The committee has also ordered a copy to be sent to each of the parish churches historically connected with the work of the late revision (in case the gift has not been already made), and to one individual in recognition of services rendered by him in connection with the preparation of the Standard.

And the committee has directed that all the remaining copies be kept in store, to be given by vote of the General Convention from time to time to such institutions and individuals as the custodian of the Standard Book of Common Prayer shall in his triennial report formally recommend for that honor.

SAMUEL HART,
Secretary of the Committee.

HONORARY DEGREES

To the Editor of The Living Church:

The college commencement season has passed, the usual honorary degrees have been conferred, and a corresponding number of the clergy are happy in the thought that hereafter they will be able to add to their names the coveted letters, D.D., S.T.D., etc.

There is no reason to doubt that these degrees are, as a rule, bestowed upon those who have earned a right to honorable mention of some sort; but would it not be better if these things could be managed a little differently, so that the letters, D.D., for instance, would really designate, not simply an earnest, an indefatigable parish priest, but an actual Doctor in Divinity?

As it is now, the title D.D. or S.T.D. is about as appropriate, *excipiis excipiendis*, as would be the letters B.B., "bully boy." These clergymen, as we have stated, are justly entitled to honors, but there should be a correspondence between the title and the special talent or merit for which it is bestowed. For a man who had never shown either interest in, or aptitude for, scientific pursuits, to be honored with the title F. R. S. would only excite ridicule. Why is it not equally absurd, when a man has simply shown himself to be specially earnest and successful in pastoral work, to dub him D.D.? The clergyman who has distinguished himself as a shepherd of souls is even more entitled to honorable mention, to our way of thinking, than the man whose tastes or talents have led him into the fields of literature and dogmatics; but to designate both with a title which is appropriate only to one, is an absurd practice that ought to be, and could be, easily changed. Let our colleges add to the list of honors that of P.T.D., Doctor of Pastoral Theology, and then when they want to compliment a deserving parish priest it will not be necessary to publish him to the world as a specialist in a department in which, often, he is, conspicuously, not proficient.

By all means let us have honorary degrees, but let them be something more than mere ornamental appendages to a man's name, often so incongruous as to excite the tear of pity or the smile of contempt.

There is another practice that is almost equally laughable, and that is the manner in which the colleges, but especially the little colleges, pounce upon the man previously unlettered, who has been elevated to the episcopate, and forthwith make him a D.D. Unquestionably all bishops ought to be Doctors in Divinity, else how shall they be able, faithfully and intelligently, to discharge their sworn duty to be "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine, contrary to God's Word" (although this requirement seems for the present to have fallen into "innocuous desuetude" in the P. E. C. of the U. S. A.); but if he is not a Doctor of Divinity before—in reality, not on paper—the mere fact of his being elected or appointed to the episcopate, does not make him one, though the colleges should cover him with the title, "thick as leaves in" the valley of Jehoshaphat.

Your correspondent would probably accept one of these honorary degrees as readily as the rest of his brethren, if offered to him, and quiet any qualms of conscience on the score of its inappropriateness as an appendix to his name,

by reminding himself that no one would attach any significance to it; that it might deceive the elect, but it certainly would not deceive anybody else; and that it was simply one of the customs of the country, like the fashion in Kentucky of addressing every man you meet as colonel, or major, or judge. But this candid omission on my part does not prejudice the argument in favor of charging the present practice on the part of our colleges and other institutions of learning, of honoring every kind of merit in the Church by miscalling the recipient (except in rare cases) a "Doctor of Divinity."

W. N. W.

Lyons, N. Y.

Personal Mention

The Rev. Robert Tufft, rector of the church of Our Saviour, New York, has accepted a call to the church of the Holy Innocents, Baltimore, Md.

The Rev. John S. Littell entered upon the duties of assistant minister in St. Paul's church, Buffalo, W. N. Y., on All Saints' Day. Address, 128 Pearl st.

The Rev. Peter T. Rowe, Bishop-elect of Alaska, is to be consecrated at St. George's church, New York, on St. Andrew's Day.

The Rt. Rev. C. C. Penick, D D., has removed to No. 1708 Guilford ave., Baltimore, Md.

The Rev. William T. Tierkel, late of the diocese of Central New York, has taken temporary charge of Trinity church, Freeport, and St. Barnabas' church, Tarentum, diocese of Pittsburg.

The Rev. J. E. Curzon has resigned the rectorship of Emmanuel church, Corry, Pa., to take charge of work in the West.

The Rev. Henry M. Green, having resigned the rectorship of St. Paul's church, Canton, has taken charge of Trinity church, Fostoria, Ohio.

The Rev. H. L. Fitch has resigned the rectorship of Grace church parish, Monroe, La., and accepted a call to St. Paul's-in-the-Highlands, Denver, Colo.

The Rev. Fr. Richards, of Boston, who went abroad early last spring for his health, returned on the "Umbria" Oct. 26th, much improved in general health. Fr. Richards attended Church Congress in Norwich, Eng., and was one of the speakers on the Brotherhood of St. Andrew.

The Rev. Frederic W. Norris has accepted a call to the rectorship of Trinity church, South Norwalk, Conn. Please address accordingly.

The Rev. E. F. H. J. Masse has accepted a call to the curacy of All Saints' church, Dorchester, Mass.

The Rev. Benjamin Dennis, late of Alabama, has accepted a call to the charge of the Bishop Meade memorial church, Manchester, S. Va., from which the Rev. J. J. Clopton recently resigned. Mr. Dennis will enter upon his new duties about Nov. 15th.

During his father's serious illness, the Rev. William Harman van Allen, of the church of the Epiphany, Trumansburg, C. N. Y., is in charge of the High School, Camden, N. Y., and is to be addressed accordingly. Until his return, the Rev. Parker Fenno is officiating as *locum tenens* at Trumansburg.

The Rev. A. T. Sharpe has changed his address from Augusta, Ga., to 793 Bayard ave., St. Louis, Mo.

The Rev. Austin W. Mann, general missionary in charge of the Mid Western Deaf-Mute Mission, has removed from Cleveland to Gambier, Ohio. His son is in Kenyon and his daughter in Harcourt Place School.

The Rev. E. B. Smith, of Vergennes, Vt., has accepted the rectorship of St. Peter's church, Hazleton, Pa.

The Rev. Edward M. Weber has resigned the rectorship of the church of the Holy Innocents, Hoboken, diocese of Newark.

The Rev. W. Strother Jones should be addressed at Fairfield, Conn.

The Rev. W. J. Smith may be addressed at Flat Rocks, N. C.

The Rev. Edwin Martin, lately a Roman priest, has taken charge of mission work in McKavett County, Tex.

The Rev. C. W. Bartlett, on account of ill health, has resigned charge of the missions at Marfa and Fort Davis, Tex.

The Rev. H. M. Martin has taken charge of Buck Mountain church, Albermarle Co., Va., with the care of the missions at Colle, Garth, and Elgehill.

The Rev. John Leale, curate of Grace church, Utica, N. Y., has taken charge of St. Paul's church, Rochester, N. Y., entering upon his duties at the beginning of the present month.

The Rev. Dr. C. C. Pinckney, rector of Grace church, Charleston, S. C., has returned to his duties after a two months' rest.

The Rev. W. G. Davenport has arrived home from Europe.

The Rev. John Chamberlain, of the Church Mission to Deaf Mutes, has returned from a month's vacation at Croftsburg, Vt.

The Rev. Everett P. Smith has entered upon his duties as curate of St. Paul's church, Detroit, Mich.

The Rev. J. C. McCausland has taken charge of St. Alban's church, Black River Falls, Wis.

The Rev. Joseph Dinzey has resigned the rectorship of the church of the Messiah, Wood's Holl, Mass.

The Rev. Dr. Byron J Hall, of Danbury, Conn., is recovering from serious illness.

The Rev. Chas. H. Gardiner is to be addressed at Shelter Island, N. Y.

The Rev. Frederick C. Roberts has accepted charge of St. Luke's church, Milwaukee, Wis.

The Rev. O. S. Michael has become assistant to the Rev. Dr. T. A. Tidball, rector of the church of the Epiphany, and will have charge also of the work at Epiphany chapel.

The Rev. M. C. Martin has returned to his duties at El Paso, Tex.

The Rev. C. R. Harris, D. D., has resigned the rectorship of St. Paul's church, Petersburg, S. Va.

The Rev. Guy L. Wallis, late an assistant priest at St. Mark's church, Philadelphia, has accepted the rectorship of the church of the Advent, Kennett Square, Pa., and has entered upon his duties there.

The Rev. H. Q Miller has resigned charge of Grace chapel, West Philadelphia, Pa., and will, during the present month, become rector of St. Peter's church, Weldon, Pa.

Ordinations

At St. Mary's church, Knoxville, Ill., diocese of Quincy, on Saturday, Nov. 2nd, the Rev. Richard Mercer, deacon, was advanced to the priesthood by Bishop Burgess, the candidate being presented by the Rev. Dr. Leffingwell, rector of St. Mary's School. The Rev. Dr. Rudd, chaplain, also joined in the laying on of hands. The Bishop preached a grand sermon. The congregation consisted of pupils and teachers of the school.

To Correspondents

CHURCHWOMAN.—The provision that Prayer Books should be uniformly paged applies only to the larger sizes of 12mo and 24mo. Smaller sizes could not conveniently be so arranged.

W.C.—1. It is no part of the deacon's office to present offerings upon the altar. To "offer" belongs to the priest alone. 2. It is not proper for the deacon to read any part of the Communion service, except the Epistle or Gospel. 3. The deacon should not kneel at the end of the altar but by the side of the priest on a lower step.

A. S. CHADWICK.—The church building should stand east and west, the chancel being in the East towards the rising of the sun. It is not always possible to secure this orientation, but the chancel or sanctuary is counted as the East in describing positions and places in the church.

Died

KITCHEN.—On the 22nd of Aug. at the home of his parents in Jefferson, Texas, Dudley Sale Kitchen, of cholera infantum, aged nine months and twenty days.

SALE.—Sunday, Sept. 29th, 1895, in Jefferson, Texas, Mrs. Susan S. Sale, wife of the late M. C. Sale, of New Orleans, in the 71st year of her age.

HALL.—Entered into the joy of her Lord, on Sunday morning, Nov. 3d, 1895, at her home, 245 W. 48th st., New York, Mrs. Elizabeth W. C. Hall, widow of the late Francis C. Hall, and daughter of the late Randall and Elizabeth Cooke, of Wallingford, Conn.

"I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me."

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

Remittance should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D D., general secretary, Church Missions House.

Church and Parish

SOLO organist and choirmaster, experienced in the organizing and training of vested choirs, desires position in a parish wanting a true standard of Church music. Churchman, and A1 references. Address G. B., care LIVING CHURCH.

A CLERGYMAN desires mission work, or to teach. For information apply to REV. DR. BRADLEY, 121 W. 91st st., N. Y. City.

A CLERGYMAN, without family, desires a parish, or other Church work in any of the Southern States, east of the Mississippi. Address X., LIVING CHURCH.

AN English-cathedral trained organist and choirmaster, successful with vested choirs, is open to an engagement with a live parish. Moderate salary. Young, excellent references, and a Churchman. Address "ORGANIST," 1035 Evanston Ave., Buena Park, Chicago.

STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY

In the preparation of this work it is desired to obtain the name and address of every person of the name of LEFFINGWELL in the United States. If any of our subscribers, particularly residents of cities and towns, will take the trouble to copy and send us such addresses, we shall esteem it a favor. The only places in regard to which we do not need to hear are the cities of New York, Brooklyn, Philadelphia, Boston, Minneapolis, and Chicago. Address the editor of THE LIVING CHURCH.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

HARPER & BROS.

Snow-shoes and Sledges. A Sequel to "The Fur-Seal's Tooth." By Kirk Munroe. Illustrated.

Other Times and Other Seasons. By Laurence Hutton.

A Study of Death. By Henry Mills Alden.

A Life of Christ for Young People in Questions and Answers. By Mary Hastings Foote.

Against Human Nature. A Novel. By Maria Louise Pool.

The Sowers. A Novel. By Henry S. Merriman.

His Father's Son. A Novel of New York. By Brander Matthews. Illustrated by T. De Thulstrup.

W. A. WILDE & CO., Boston

Select Notes. A Commentary on the International Lessons for 1896. Inductive, Suggestive, Explanatory, Illustrative, Doctrinal, and Practical. By the Rev. F. N. Peloubet, D.D., and M. A. Peloubet. 22nd Annual Vol. $1.25.

ADAM & CHARLES BLACK, London
MACMILLAN & CO., New York

Julian Home. A Tale of College Life. By Frederick W. Farrar. Illustrated by Stanley Berkeley. $2.

A. C. MCCLURG & CO., Chicago

A Child of Tuscany. By Marguerite Bouvet. Illustrated by Phillips Hooper. $1.50.

Life and Love. By Margaret Warner Morley. Illustrated by the Author. $1.25.

ANSON D. F. RANDOLPH & CO.

My Son's Wife. By Rose Porter.

Humility, the Beauty of Holiness. By the Rev. Andrew Murray. Author's Edition.

THOS. NELSON & SONS

The Christian Year. Thoughts in Verse for the Sundays and Holy Days Throughout the Year. Oxford Thumb Edition. $1.25.

FUNK & WAGNALLS CO.

Practical Christian Sociology. A Series of Special Lectures. With Supplemental Notes and Appendices. By the Rev. Wilbur F. Crafts, Ph.D. With an Introduction by Joseph Cook, LL D. $1.50.

CHAS. SCRIBNER'S SONS

Cousin Anthony and I; Some Views of Ours about Divers Matters and Various Aspects of Life. By Edward Sandford Martin. $1.25.

MOWBRAY & CO., London
Imported by JAS. POTT & CO.

Expositions of Catholic Doctrine concerning the Church, the Incarnation, and the Sacraments. By the Rev. Vernon Staley. $1 net.

The Ritual Reason Why. Edited by Charles Walker. $1 cloth, 50 cts. paper, net.

SKEFFINGTON & SON, London

The Clergy and the Catechism. Being an Attempt to Adapt the "Methode de St. Sulpice" as Expounded by Mgr. Dupanloup to the Ways and Wants of the English Church. By Spencer Jones, M.A. With a Preface by George Body, D.D. $1.

THOMAS WHITTAKER, New York

Two College Boys, or The Old Man of the Mountain. By the Rev. Edward A. Rand, author of "Fighting the Sea," "The Tent in the Notch," etc. 75 cts.

FLEMING H. REVELL CO.

Aspiration and Achievement. A Young Man's Message to Young Men. 50c.

Questions of Modern Inquiry. By Dr. Henry A. Stimson. $1.25.

The Historical Deluge in its Relation to Scientific Discovery and to Present Questions. By Sir J. William Dawson, LL. D., F. R. S. Paper cover. 25c.

LEE & SHEPARD, Boston

Aunt Billy; and other sketches. By Alyn Yates Keith. $1.25.

Broken Notes from a Gray Nunnery. By Julia Sherman Hallock. $1.25.

Half Round the World; or among the Uncivilized. By Oliver Optic. $1.25.

Young Master Kirke. By Penn Shirley. 75c.

The Lottery Ticket. By J. T. Trowbridge. Illustrated. $1.

The Hazelwood Stories. "Little Daughter." By Grace Le Baron. 75c.

Little Prudy's Children. Kyzie Dunlee. "A Golden Girl." By Sophie May. 75c.

THE CHRISTIAN LITERATURE CO.

A History of the Protestant Episcopal Church in the United States of America. By Charles C. Tiffany, D. D. $3.

FRED'K A. STOKES CO.

Royal Little People. With new pictures. Stories and verses. By Elizabeth S. Tucker. $1.25.

Lyrics of Love and Nature. By Mary Berri Chapman. With numerous illustrations by the author. $1.25.

Anne of Argyle; or Cavalier and Covenant. By George Eyre-Todd. $1.

WARD, LOCK & BOWDEN, London

Spring's Immortality, and other Poems. By Mackenzie Bell. With new Prefatory Note. 2nd edition. 3s. 6d.

THE LIBRARY BUREAU, Boston

List of Books for Girls and Women, and their Clubs. With descriptive and Critical Notes, and a List of Periodicals and Hints for Girls' and Women's Clubs. Edited by Augusta H. Leypoldt and George Iles. 50c paper, $1 cloth.

SWAN, SONNENSCHEIN & CO., London.
MACMILLAN & CO., New York

The Oxford Church Movement. Sketches and Recollections. By the late G. Wakeling. With an introduction by Earl Nelson. $2.25.

MACMILLAN & CO

Prolegomena to St. Paul's Epistles to the Romans and the Ephesians. By the late F. J. A. Hort, D.D., D C. L., LL. D. $1.75.

Introduction to the Articles of the Church of England. By the Rev. G F. Maclear, D. D., and the Rev. W. W. Williams M. A. $2.50.

Opinions of the Press

Reformed Church Messenger

CATHOLIC UNITY.—We should, however, greatly like to know whether the "League" has come to an agreement as to what is meant by "the Historic Episcopate locally adapted in the methods of its administration." We know, of course, what was meant by the Episcopalians who made these propositions of union. Lest we should at all misunderstand them the bishops have expressed themselves with the utmost clearness in more recent documents. They declare that they possess the Historic Episcopate—"locally adapted," we presume, in the days of the Reformation, and the whole matter seems in the judgment of the bishops to involve no more than submission to their authority, with the kind assurance that we shall be treated with the affection which wise fathers accord even to their erring children. "We avow," says Dr. W. H. Lewis in his book on Christian Union, "our desire and hope to make all Episcopalians, so far at least as our ministry substantially is concerned; for, without this, not one among us dreams of union." On the other hand, the Churches holding to the so-called presbyterial system claim that they also possess an Historic Episcopate. In the days of the Reformation the needs of the people demanded above all things the restriction of the power of the Episcopate, and it therefore became parochial instead of diocesan. This was "local adaptation to the needs of the people," and no one imagined that the historic succession of the ministry had thereby been impaired. We, too, have the "three orders," bishops, presbyters, and deacons, though they may sometimes be known by other names, as was the case in the days of the apostles. In brief, we regard our Episcopate as thoroughly historic, and would not submit to reordination though His Grace of Canterbury should come across to perform the act.

The Churchman

CONGREGATIONAL QUADRILATERAL.—It will be seen that in this proposal there is no mention whatever of the creeds of the Church, the doctrine of the Blessed Trinity, or the need of the two Sacraments. A belief in the divine character of Christ, and in His mission to the souls of men, with the acceptance of the Bible as the only authoritative revelation of God to man, is all that is required. . . The more the non-Christian religious systems of the world are studied, it becomes evident that none of the great religions will altogether deny Christ as a divine Saviour and teacher of the world. The Moslem holds him to be not only a prophet, but "the Spirit of God;" the disciples of Gautama speak of Him as a "Buddha," and the idolatrous Hindu has not the slightest objection to look upon Him as an "avatar" or incarnation of the Divine Being. Nor will any of these religious systems object to regard the Holy Scriptures as an authoritative revelation of God to man, although they would dispute the claim that it is the "only" revelation. The question of standards of belief must therefore be regarded not from the limited circle of the United States or of Great Britain, but from the wide area of the great enterprise of missions in the non-Christian world; and do "the Congregational churches of America" contemplate the conversion of the 200,000,000 of Mohammedans, the 300,000,000 of Buddhists, and the 100,000,000 of Hindus to a creedless Church?

The Presbyterian

SENSATIONAL SERMONS.—Fanciful topics for sermons seem to be losing their drawing power. People are beginning to see through this thin gauze of sensational attraction. A revolution against this sort of pulpit advertising appears to have set in. The Saturday dailies are not scanned as once they were for grotesque subjects for Sunday entertainment. Thinking persons are coming more and more to discount this way of parading ministerial wares, and are growing weary of this method of filling the pews. The baits thus thrown out to catch floating hearers, while nibbled at here and there, are not seized with the avidity and hunger of former years. Experience is opening the eyes of many, and they are getting to realize that strong preachers have no need for this kind of clap-trap, and that weak ministers cannot hold audiences drawn by the curiosity of enticing subjects.

TWO PRACTICAL LITERARY ARTICLES

A Young Girl's Library

BY THOMAS WENTWORTH HIGGINSON

Selecting for her the best books for a small, moderate-cost library: the best ten books; then the best fifteen, twenty-five, fifty and one hundred.

Organizing a Literary Club

BY LOUISE STOCKTON

How to form it; officers; conduct of meetings; the best programme; choice of topics, etc., etc.

Both articles are in the November issue of

THE LADIES' HOME JOURNAL

TEN CENTS ON ALL NEWS-STANDS

ONE DOLLAR FOR ONE YEAR

The Curtis Publishing Company, Philadelphia

The Editor's Table

Kalendar, November, 1895

1.	ALL SAINTS' DAY.		White
3.	21st Sunday after Trinity.		Green.
10.	22nd " " "		Green.
17.	23rd " " "		Green.
24.	Sunday next before Advent.		Green
30.	ST. ANDREW, Apostle.	Red.	(Violet at Evensong)

China and Japan

From *The Church in China*

Peace has been declared at last, and it would seem as if every one ought to rejoice at it. What suffering and shame the war has brought to China! But horrible as are the evils of war, the evils from which the people of China daily suffer are such that if they could be rid of them by the fiercest war they would be purchasing their freedom cheaply. The sufferings of a battle-field are terrible to contemplate, but they have an end; but the daily tale of woe which this people endures by famine, and injustice, and oppression, never ceases, and day by day accumulates, and the inarticulate cry of the people is ever sadder to hear.

Let us have no false sentiment about such a state of things. Any war would be a blessing to China which would sweep it away, and though the present war has failed to do so, the end must come in time. God's law is written in history, and there is a nemesis which overtakes a nation when truth and honor and justice are forgotten, and whether it comes in our day or not it will come at last.

One great lesson of this war is that China's failure is not only a military and administrative failure, but a moral one. The corruption, and incapacity, and cowardice, are the result of utter moral helplessness. The Chinese know well enough that a man ought to be honest and to die for his country. They praise the incorruptible official, their history is full of examples of men who were truly patriots, but none of these things have power to move them to imitation. What is wanted is a new moral force, and where will they find that outside the Christian religion?

Japan has shown also that so far as she is heathen she is weak, too. In this campaign the old nature has burst its bounds at times, and shocked the world with its atrocities. But in accepting Christian civilization Japan has taken that which is the product of Christianity, and with it she has perforce accepted those great principles by which it works. It is a wonderful thing to see the actual morality of our religion accepted and acted on by a people which as yet denies the source from which it sprang. During this war we have seen Japan acting under a sense of Christian public opinion. That the great teachings of our Master have so informed society that they have become through international law the common possession of the civilized world, and even moderate the ferocity of an Oriental war, is one of the greatest triumphs of Christianity.

Japan is in its transition stage. So quickly do changes come, that remarkable epochs seem to come and go with the days. Not only has Japan, within a period of about forty years, emerged from a state of isolation into the position of a nation weighty in the affairs of the Orient, but even her geographical position marks her out as intended for a special Providential purpose. Lying upon the outskirts of Asia, and with her hand upon the pulse of that gigantic continent, the people of this land are also imbibing Western civilization and modes of thought with every breeze that sweeps across the Pacific. Under these circumstances, what may we not expect from Japan in the natural course of human events?

When the Prime Minister, Count Ito, was asked at the beginning of the Japan-China war whether he did not dread the results for Japan, he is said to have replied laughingly that "the government of Japan has studied China carefully for twenty years, and we have absolutely nothing to fear." Surely the course of events in connection with the war has proved the truth of this reply. We learn that there is in the War Office in Tokyo a map of China, so minute in its details that the country is to-day better known to the Japanese than to the Chinese themselves. Rumor says that Japan had secret agents, in all manner of disguises, studying China for years; that she struck when she knew the time for action had come, and for that reason victory rested upon her arms persistently throughout the war.

China's venture with Japan was based upon a miscalculation. She thought that the people when stirred up would present a divided front, because of political differences which had caused frequent dissolutions of the Diet. Great, therefore, must have been her amazement when she discovered, too late, that the political factions eagerly grasped the occasion afforded by a common foe to combine upon the issue of a foreign war. Count Ito has come in on the crest of the wave of good fortune that has rolled in upon his country with the tide of conquest, and, unless the unhappy fiasco with Russia should overthrow him in public favor, the Christian missionary hopes to see this great man mount the rostrum to dictate the course of affairs, as he is the representative of the spread of foreign ideas in the East. So we see the East and West brought face to face as never before in the history of the world, and the bridge which spans the interval is this little country, wonderful in its rapid progress in the path of civilization, but in a state of crisis because of the very rapidity of this movement. We who live in Japan are standing, as it were, upon this bridge, from which we can look towards both East and West, and so we feel, perhaps more than others further removed, that this race has been called to play an active part in the drama of history. Is it strange, then, if we are asking ourselves what scene will next be hurried upon the stage in this unfolding of some great plan which the Almighty has been preparing in secret, and what part Japan will be called to act when all has been divulged? Should she now settle down to peaceful occupations, can this nation amalgamate the people into a homogeneous whole, or will she feel obliged to seek out entanglements abroad to divert them from the state of distraction at home? Should Japan provoke new wars and become a permanent disturber of the peace of the Orient, it occurs to some that she will only in the end fall an easy prey to a more powerful neighbor.

Magazines and Reviews

The publishers of *Littell's Living Age* announce a reduction in the price of that unique eclectic from eight dollars to six dollars a year; the change to take effect with the first of the new year. New subscribers, however, remitting before the first of January, will receive the intervening numbers of 1895, free. *The Living Age*, now nearing the close of its fifty-second year, aims to reflect only that which is highest and best and most desirable in the whole field of literature. It commends itself especially to busy people of moderate means, for they will find in it what they cannot otherwise obtain except by a large expenditure of time and money, yet which is essential to every one who desires to be well informed concerning all the great questions of the day.

With its November issue, *The Century* commences a second twenty-five years of existence, an event celebrated by a special artistic cover, a new dress of type of an individual cut, and an editorial on "*The Century's* Quarter of a Century." The table of contents for this number is a fair indication of the wide scope of the magazine. Art is represented in a paper by Royal Cortissoz, on "Mural Decoration in America," with pictures from the work of John La Farge, John S. Sargent, Edwin A. Abbey, Edw. Simmons, and Thos. W. Dewing; "The Painter Vibert," an autobiographical sketch with portrait, and the frontispiece engraved by T. Cole from Titian's "Sacred and Profane Love." There is a study of the Italian actress, Eleanora Duse, and in "Topics of the Time," "The Silent Protest against the Theatre." History is given in Sloane's Life of Napoleon Bonaparte, and politics are discussed in "The Issues of 1896," the Republican interest being represented by Hon. Theodore Roosevelt, and the Democratic by ex-Gov. Wm. E. Russell. "The Armenian Question" is treated by Prof. James Bryce, M.P., and the Duke of Westminster writes of "The Armenian Sufferers." An essay by Wm. D. Howells has for its subject, "Equality as the Basis of Good Society," while Mrs. Schuyler Van Rensselaer has a paper on Robt. Louis Stevenson and his writings. A very interesting account is given of the Deaconess institution at Kaiserswerth and its founder. There is poetry and no lack of fiction, Mrs. Humphry Ward's new novel, "Sir George Tressady," commencing in this issue.

A suggestive paper in *The Atlantic Monthly* is a timely article upon the physical education of women in college, entitled, "At the Parting of the Ways." It is in the form of a conversation, in which the man seeks to prove that it is a mistake to make women's colleges as like men's as possible, and that while women have shown their ability to compete intellectually with men in the college, it does not follow that they could and should do the same things in athletics. Another paper of value is that by Walter Mitchell, on "The Future of Naval Warfare," in which the idea is put forth of making the ocean free common for all nations and not usable for belligerent purposes. A perpetual "truce of God" should be maintained over its waters, each power agreeing to maintain its quota of a general navy for the needs of marine police service. The Japanese are great imitators, and in "After the War" Lafcadio Hearn tells how the toy makers put suddenly into the market ingenious mechanisms representing Chinese soldiers in flight, or being cut down by Japanese troopers, or taken prisoners; models of forts and batteries, and men of war. The storming of Port Arthur by the Kumamoto brigade was the subject of one mechanical toy, another the fight of the Matsushima Kan with the Chinese ironclads. Wonderful sets of chessmen also appeared, each piece representing a Chinese or Japanese officer or soldier. Every episode of the campaign was repeated upon the stage. Victories and incidents of sacrificial heroism were commemorated in porcelain, in metal work, and in costly textures; in fact, in everything sold as merchandise. The article is a very readable one.

Book Notices

"THE Encyclopædic Dictionary" is the latest of the great dictionary enterprises of the closing century. This new work is at once a dictionary and an encyclopædia. It has all the utility of a superior "unabridged," and all the practical usefulness of a 25-volume encyclopædia without its diffuseness. Not only does it spell and define all the words in the English vocabulary, including the many thousands that have been added to our language during the past decade and are not to be found in other lexicons, but it treats some 50,000 subjects encyclopædically—and these subjects embrace nearly every branch of human knowledge. *The Scientific American* recently said: "The Encyclopædic Dictionary forms in itself a library for the busy man of affairs, the mechanic ambitious to advance himself in his line, or the student or apprentice just making a beginning." Equally is it adapted for the farmer, the housewife, the teacher, lawyer, or clergyman—in short for anyone who desires to keep pace with the march of progress, and to attain a higher degree of knowledge in any department.

Edited by such famous scientists and lexicographers as Dr. Robert Hunter, Professor Thomas Huxley, Professor Richard A. Proctor, Professor Charles Morris, and a hundred collaborators of scarcely less fame, the Enclyclopædic Dictionary has been received with open arms by the literary and educational world; it has been unconditionally endorsed by thousands upon thousands of prominent scholars and educators, and by the leading newspapers and magazines. In less than one year it has pushed its way to the very highest rank in the realm of literature, where, in the language of the erudite Dr. Crane, of Boston, "it holds a place of its own, unsurpassed and scarcely surpassable," a work of unrivalled utility, equal to a college education, the grandest home reference library in existence.

The Syndicate Publishing Company, publishers of the Encyclopædic Dictionary, with a degree of combined shrewdness and liberality seldom observed, is just now offering this grand dictionary and encyclopædia of knowledge at wonderfully low prices and on easy terms, as will appear from their announcement in this issue. Every family in America can, for a limited time, secure a copy of this home educator upon payments amounting to only seven cents a day. This liberal proposition, which holds good for only a few weeks longer, is a practical move in the direction of a wider education of the masses which merits and is receiving the warmest endorsement of the public. Under these circumstances it is not surprising to learn that, under the remarkable special offer now made, the demand for the Encyclopædic Dictionary has risen to over 1,000 sets a week and is still increasing. It is by no means improbable that from 10,000 to 20,000 sets will be required to meet the demand arising from the recent extension of this special offer until Christmas Eve, at which time the offer will be withdrawn and prices restored to the regular rates. No more appropriate and sensible holiday gift could be imagined, and it is certain that thousands of sets will be used for that purpose.

The People's Bible History. Prepared by some of the Foremost Thinkers in Europe and America. Edited by George C. Lorimer, LL.D. With an Introduction by the Right Hon. William Ewart Gladstone, M. P. Chicago: The Henry O. Shepard Co. 4to. Pp. 1279. Sold by subscription.

It would be needless to attempt to demonstrate the truth of the publishers' claim that they have succeeded in "furnishing to the reflecting mass of Bible readers a work that shall amplify and illustrate Bible history in the line of orthodox belief, as illuminated by the enlightened modern criticism and the scientific and archæological discoveries of the nineteenth century." Ambitious as was their aim and laborious the task they attempted, they have achieved success. The introductory essay by Gladstone is a masterly

presentation of the claims of the Bible itself for the reverent study and devout loyalty of Christian men, and the keynote he thus sounds is clearly heard throughout the book. There are, of course, variations and gradations of excellence in the different portions of the book, but this is unavoidable. For it is not one book, nor even one compilation, but a succession of monographs by eighteen different authors, and the work of these is individual and characteristic, though consecutive. In the main these authors are experts in the field for which each has been selected, and so the result as the whole is more valuable than could have been attained had the whole ground been covered by any one of them. With all the statements and conclusions of all the authors no one need agree, and many things they might have said are left unsaid. To our mind, the work of the editor in the concluding chapter is the least satisfactory of the whole book. Nobody would expect Dr. Lorimer to give a Churchly view of the founding of the Christian Church, but when he placidly states that the *episcopoi* were merely the outgrowth and development of the *diaconoi*, and that in the earliest ages their main office was that of chief almoners of the charities of the faithful, we hold our breath and rub our eyes. Without controversy, the learned editor has in this case achieved originality! But even such blemishes, pardonable on the ground of invincible ignorance, detract but little from the high value of the book as a whole. So far as mechanical workmanship is concerned, it is the finest specimen of the printers' art that we have handled for a long time. The type is clear, the paper excellent, the binding luxurious, and the numerous illustrations, portraits, reproductions of famous paintings and statuary, specimens from the symbolism of the catacombs, and maps of the lands of Bible history, are judiciously selected and artistically executed.

Aunt Billy. By Alyn Yates Keith. Boston: Lee & Shepard. Price, $1 25.

Readers who are familiar with "A Spinster's Leaflets" and "A Hilltop Summer" will find in these sketches the characteristic qualities of the author's previous work. "Aunt Billy," "A Wayside Character," "A Day of Days," and "Miss Hetty," are all delightful sketches which seem to bring with them a breath of fresh air from the country; while "The Desultory Club" discusses in a manner appropriate to its name a variety of topics of special interest to thoughtful women.

Jack Alden. A story of adventures in the Virginia Campaigns, 61-65. By Warren Lee Goss. Illustrations by Frank M. Merrill. New York and Boston: T. Y. Crowell & Co. Cloth, $1.50.

Mr. Goss, so favorably known to all soldiers by his "Recollections of a Private," and to all children by his "Jed," and "Tom Clifton," illustrates in this new war story the lesson of the great civil war with all its inspiration of patriotism, endurance, and charity. As in all of Mr. Goss's stories, the characters are life-like, full of good humor, brave, and honest. They are admirably drawn types of the rank and file which enlisted in the army under the noblest sense of self-sacrifice in the early days of the war. The descriptions of camp and field, of battle and march, of prison and escape, are thrilling.

Old Farm Fairies. A Summer Campaign in Brownieland against King Cobweavers' Pixies. A Story for Young People. By Henry Christopher McCook, author of "American Spiders and their Spinning-work," etc. Illustrations 150. Philadelphia: George W. Jacobs & Co. Pp 392. Price, $1 50.

Dr. McCook is a practical naturalist, full of enthusiasm in pursuit of the science, and well gifted with light and cunning imaginations that find amusing play in a fable which he very deftly weaves as a means of attracting the interest of youthful minds towards some knowledge in natural history. In his preface the author lets us know how it was that he came to write a book for young people in which his observations and researches should find personification in the imaginary creatures of fairy lore. "It seemed to me that the fairies of Scotland, with whom I had been familiar from childhood, might afford vivid personalities for my plan. Accordingly, the spiders were assigned the part of Pixies or goblins, the ill-natured fairies of Scotland and Northern England. The Brownies, or friendly folk, the 'gude neebours,' or household fairies, were made to personify those insect forms, especially those useful to man, against which spiders wage continual war. Moreover, to express the relations of the lower creatures to human life, and their actual as well as imaginary interdependence, human characters were introduced, and conflicts between Pixies and Brownies were interwoven with their behavior. The water-spiders permitted the introduction of smugglers, pirates, and sailors; the burrowing and trapdoor spiders opened up tales of caves and subterranean abodes; the ballooning spiders permitted an adaptation of modern military methods of reconnoissance; and so on through a long list of aranead habits." The result of all this ingenious devising and instructive pleasantry on Dr. McCook's part, is an intensely interesting book, which can be read aloud to the children on winter evenings, while, currently, the numerous pictures, many of them full of pretty fancy, may be shown them on the pages. Foot-references in most of the chapters point on to an appendix, wherein a scientific key is furnished to the various situations. The author dedicates this book to the memory of his brother, Roderick Sheldon McCook, late Commander U. S. N.

Punishment and Reformation. An Historical Sketch of the Rise of the Penitentiary System. By Frederick H. Wines, LL.D. New York: Thos. Y. Crowell & Co. 1895. Price, $1.75.

This work, which gives an account of the rise of modern penitentiaries and of their various systems "is not," to use Dr. Wines' own words, "a book on prisons. . . . It is rather designed to be an aid to legislation and to the formation of a correct public opinion, which must in the end control legislation." The subject is undoubtedly a very important one. No one who visits many of our prisons can feel satisfied that all has been done to make them what they should be, or that the problem which the existence of a criminal class obtrudes upon us has been solved satisfactorily. We agree entirely with our author in his contention that to solve the problem patient historical research and exact statistical knowledge are essential. As a contribution to such knowledge, and as an aid to such research, Dr. Wines' volume is of great value. It exhibits much painstaking with a subject which is far from inviting, and presents arguments which should be weighed most carefully by our penal legislators. We do not feel prepared to accept some of his conclusions, but his views are views which ought to receive attention, and will receive it. The broad contention which he makes in behalf of the moral welfare and human rights of criminals is undoubtedly just.

It is Written. A Careful Study of the Gospels as to All the Words and Acts of Our Lord, and Other Things Contained Therein, Touching the Holy Scriptures of the Old Testament. By T. S. Bacon, D.D. Second edition. New York: James Pott & Co. Price, 75 cts.

Some of our readers will remember a dramatic scene enacted at the Church Congress in Washington when, after the appointed speakers had in turn traduced and explained away the Inspiration of the Holy Scriptures, a gray-headed priest administered a stinging rebuke and wakened the enthusiasm of the house. Unless we are mistaken, the words spoken then were the germ of this book. Its theme is the great and anxious question much mooted nowadays as to the witness of the New Testament to the authorship and authority of the Old, involving the subject of the *kenosis*. This subject has recently been treated in a most able and philosophic manner by the Rev. Professor Hall in the *Church Eclectic* for June and July. We regard these articles as the most scholarly and important contribution which has yet been made to the literature of the subject in England or America. Dr. Bacon proceeds upon a very different plan. He undertakes a minute and reverent examination, with a view to determining exactly what view our Lord and the New Testament writers took of the Old Testament. Hitherto the discussion has been based chiefly upon a few isolated texts, to the neglect of others no less important. Dr. Bacon's method is to shed the *full* light of our Lord's words upon this theme, and in his hands the cumulative force of this argument becomes very great. He has no fear of bibliolatry, and denies that there is any *latria* of God's Word, but, on the contrary, a widespread idolatry of men's own words and thoughts. He protests against the godless and reckless "Higher Criticism" of to day, which he regards as a criminal "vivisection of the Word of God." His book ought to be studied by every one interested in these burning questions of our time. Its effectiveness is somewhat marred by prolixity of style, but this is amply atoned for by its other excellent qualities.

The World as the Subject of Redemption. Eight Lectures Delivered before the University of Oxford, 1883, on the Foundation of the late Rev. John Bampton, M.A. By the Hon and Rev. W. H. Fremantle, M.A. With an Introduction by Richard T. Ely, Ph.D., LL.D. Second Edition revised. New York and London: Longmans, Green & Co. 1895. Price, $2.

These lectures are well known, and were first published in 1885. The author opens the preface of his second edition with the remark that he is "convinced that their main principle, which is expressed in the title, supplies the basis for social progress which men appear on all sides to be feeling after. That principle is that the world itself, the whole social organism, and not merely a certain number of individuals, is the subject of redemption." The work maintains, to epitomize the author's own epitome: 1, that Christianity is primarily "a life, and only secondarily a system of doctrines, public worship, and clerical government;" 2, that the Church is the "whole community of Christian people," and "tends to embrace the whole world;" and, therefore, "cannot be adequately represented by communities organized for public worship and its accessories; 3, that the salvation of society as a whole is the larger work of the Church, rather than of individual souls; 4, that the various rings of society, the family, scientific, social, and commercial circles, and especially the nation, are essentially religious societies, so that their leaders should be treated on the same level of dignity with the Church's ministers. We cannot enter into any detailed consideration of the argument. Its initial mistake is a common one—of so emphasizing one aspect of religion, and that a subordinate one, as to make it do duty for the whole. The result is twofold—a neglect of the supernatural side of religion, whereby it is distinguished from those things which are called secular; and a one-sided and altogether narrow presentation of what is emphasized. The societies of this world are temporary and afford the conditions of probation. That being their function, it is not essential that ideal perfection should be realized in them, however much we should strive to better them. The Church, on the other hand, while existing in this world in its militant stage, is larger and lasts on forever; and its ministers are the ministers of a kingdom which passeth not away. Religion is concerned with eternity. Secular relations and societies are good when used rightly, but have temporary ends and pass away. Therefore, as being temporal, they are not religious in themselves—*i. e.*, essentially—but only religious in subjection to religious ends. The reason why the individual soul is of greater value in religion than the social organism of this world is because it outlasts this organism. Christianity indeed values one society more than single souls. That society is the Body of Christ, and it outlasts all other societies. Its future perfection and glory should be the supreme object of all Christian endeavor. Men enter into it by Baptism, and their relation to it is primarily sacramental and supernatural. All other societies are earthly, temporary, and secular.

The Elements of Plainsong. Compiled from a Series of Lectures delivered before the members of the Plainsong and Mediæval Music Society. Edited by H. B. Briggs. London: Bernard Quartich.

For all lovers of Church music this is a most interesting and important work. It is beautifully gotten up, and the edition is limited. The religious revival of the past half century has all along recognized Plainsong as the musical mother tongue of the Church. Originating during the first six centuries of Christianity, it resisted corruption, and its revival is a legitimate feature of the Reformation. The efforts at Plainsong in most European churches are a mere parody of the ancient art, and its re-introduction has been hindered by the prejudices aroused thereby. But patient students have been at work, and are now beginning to be able to reproduce it in all its pristine purity. In this elegant volume the results of their labors are presented in their simplest and clearest form. The chapters on hymnody, the music of the Holy Eucharist, and accompaniments, are of special interest and value. The book ought to be owned and studied by every organist and choirmaster.

Jack Ballister's Fortunes. By Howard Pyle. With fifteen full-page pictures by the author. 8vo, 450 pages. New York: The Century Co. Price, $2..

Mr. Howard Pyle has always found his literary field in pure romance, whether it be spinning old-fashioned fairy stories, following Robin Hood through the greenwood, or picturing the stern and fearless "Men of Iron." One of the most picturesque figures in his latest romance is the pirate Captain Teach, the famous "Blackbeard," who harried the coast of the American colonies in the beginning of the eighteenth century. The hero of the story is an English lad who is kidnapped and shipped as a bond-servant, or "redemptioner," to Virginia. His master treats him badly and he runs away, only to fall into the hands of Captain Teach. He is full of pluck, and so he escapes from the pirates, at the same time rescuing a young woman who has been captured and held for ransom. The story gives a vivid picture of early colonial life, and throws light upon the corruption of the English officials, who were paid blackmail by the pirates. Mr. Pyle's pictures are as striking as the narrative.

As Others Saw Him. A Retrospect. A. D. 54. Boston and New York: Houghton, Mifflin & Co Pp. 217. Price, $1.25.

The unknown author of this beautifully gotten up book writes in the name of Meshullam ben Jadok, a scribe of the Jews at Alexandria, to Aglaophanos, a Corinthian Greek, and narrates his impressions of Jesus of Nazareth. He writes as an eye witness of many of the chief events in the life of our Lord and as one of His judges in the Court of the Sanhedrim. The book makes some show of learning and possesses a certain human interest, but is in some points unreliable. The writer distinctly denies the ever-virginity of the Mother of our Lord, and represents her as having borne a large family of children to Joseph. Some of his interpretations of Scripture are very doubtful, and in his accounts of the trial of our Lord there is a fictitious element, which is objectionable as an attempt to be wise beyond what is written. The effort to improve upon the old, old story of the Holy Evangelists is always an ambitious and generally a dangerous one. The simplicity and power of their narrative are unapproachable. They will always be the favorite historians of Christ.

The Higher Critics Criticised. A Study of the Pentateuch for Popular Reading. By Rufus P. Stebbins, D.D. With Preliminary Chapters on the Higher Criticism, and an Appendix Concerning the Wonderful Law, by H. L. Hastings. Boston: Scriptural Tract Repository. 1895. Price, $1.50.

This book is pretty fairly described by its somewhat lengthy title. It is popular, and well suited to reassure the unlearned who may have been disturbed by the so-called conclusions of the Higher Critics. The tone of the writers is somewhat sharp, and some of their arguments are rather sweeping. This fault, however, is perhaps almost inevitable in such a work.

A Life of Christ for Young People, in Questions and Answers. By Mary Hastings Foote. New York: Harper & Bros.

This is an excellent book of its kind. We are often asked for a life of Christ suitable for Sunday school use. For that purpose it seems to us that this volume can be recommended with very little reserve. As used among our own people, there are one or two criticisms to be made. The chief of these is upon the last questions and answers in Lesson V,

where it is said that Christ was capable of sin. This is contrary to the belief of the Christian Church. The author would do well to read F. W. Robertson's sermon on "The sympathy of Christ." Neither was it necessary in such a book to discuss the question whether or not our Lord was really carried to the high mountain or set upon the pinnacle of the temple. The reason given at the close of the chapter for denying these local transitions is a strange one. In one or two places there are omissions. For instance, on page 65, on the healing of the paralytic, the statement, "that ye may know that the Son of man hath power on earth to forgive sins," is not referred to. The promise of the power of the keys after St. Peter's great confession is also passed over, and likewise in the account of our Lord's appearance to the Apostles on the day of the resurrection, when He breathed on them and said: "Peace be unto you," etc., the quotation is broken short off at the words, "Receive ye the Holy Ghost," leaving out the power of binding and loosing. It is satisfactory to see that in the treatment of the great discourse in St. John vi, the reference to the Holy Eucharist is fully acknowledged. With such exceptions as the wise priest will easily make in placing the book in the hands of his teachers, it may be heartily recommended. There is a large amount of historical, geographical, and other useful information, evidently gleaned from the best and most recent sources, much enhancing the value of the work for class purposes.

Stops of Various Quills. By W. D. Howells. With Illustrations by Howard Pyle. New York: Harper & Bros. 4to., ornamental, uncut edges, and gilt top. Price. $2 50.

All of the poems included in this volume are brief. Some of them illustrate the vital connection that, in proverbial philosophy, is asserted to exist between brevity and wit. Such are observant and discriminating. In others, strong feeling has driven the author's pen (for all its training and self-control) from line to line, until a reverential mood, or an impulsive vagrant suggestion, or a tonic and far-reaching thought, has been expressed. Edition *de luxe*, limited to 50 copies, each signed by Mr. Howells and Mr. Pyle, is also to be issued, and is now nearly ready.

History of the United States from the Compromise of 1850. By James Ford Rhodes. Vol. III., 1860-1862. New York: Harper & Bros. Pp. 659.

The volume before us discusses the events of a very brief but momentous period, leading up to and into the Civil War. The entire work as foreshadowed by the parts already published, promises to be exhaustive and masterly. Little but praise has been spoken of it by the critics, and that praise has been most hearty and appreciative. There is evidence of a judicial mind, of profound study, of conscientious and painstaking work, and clearness of style and statement that loses nothing by its lack of literary pretension. The first chapter of Vol. III. deals with American life, civil, social, and intellectual. The year betore the war was a time of great activity, progress, and prosperity; it was almost a "golden age" in literature and commerce—the time of great lecturers and authors, inventors, and leaders in almost everything but statesmanship. The tremendous events of the period following are traced with a firm hand through the first year, with fine discrimination of the great men and movements of the war. It is to be hoped that Mr. Rhodes will be able to keep up to the high standard of excellence that he has set for himself and complete the history of his generation in America as well as he has begun it. If he does, his work will be worthy of a place among the great histories of the world.

Sunday Reading for the Young. With contributions by L. T. Meade, Mrs. Molesworth, H. A. Forde, F. Wyville Home, etc. Illustrated. New York: E. & J. B. Young & Co. Price, $1.25.

We always welcome the annual issue of "Sunday" as a great boon to the children for the "quiet hour" of the Lord's Day. We have in this a novelty in the way of a "Noah's Ark," or dire ctions for making one of cardboard, and animals to match! The pictures and stories this year seem better than ever. Mother will enjoy them with the children.

The Mistakes of Modern Nonconformity. By Joseph Hammon , LL.B., Vicar of St. Anstell and Canon of Truro. London and New York: Longmans, Green & Co. Price, 50 cents.

Mr. Hammond's work in endeavoring to bring about a clear understanding of the religious situation in England has already made his name somewhat famous. Although it is often an ungracious task to expose the mistakes and errors of sincere and well-meaning people, we believe that in the long run the best results are attained by perfect frankness and by facing facts as they are. Such a work as that before us, for instance, is worth more as a contribution towards Christian unity than tons of fine writing in which the truth is veiled in ambiguity, and people are led to think that the Faith is a matter of little importance. It is certain that the first steps to unity are aided by clearing out of the way the accumulated rubbish of misunderstanding. If people can be made to look at the history of their religious affiliations, to see how disunion came about, to consider whether the reasons which impelled their progenitors to separate from the Church are reasons which hold good now, and to consider what reasons do seem to them sufficient at the present day, there must be hope of much good as the result. If Christians will continue in separation, let them not shrink from understanding the reasons why. From this point of view Mr. Hammond's work is most wholesome.

Sunshine for Shut-Ins. By a Shut-In. New York and Boston: T. Y. Crowell & Co. Price, 75 cents.

The society for "Shut-Ins" aims to furnish solace and happiness for invalids who are deprived of the ordinary pleasures of life. The compiler of this volume is herself a "Shut-in." In her preface she says: "We are in a world of our own, we who are shut-in from the active duties of life, and to whom is allotted the harder task to serve with folded hands;" and she sincerely hopes that "these extracts, gathered from many sources, may carry to other hearts the sunshine of assurance in God's love and tenderness, even in the darkest hours, that they have brought into one shut-in life." The little volume will be appreciated by many who know of invalid friends and like to remember them in their affliction. Nothing could be more appropriate as a holiday or birthday gift.

Allendale's Choice. A Village Chronicle. By Leigh North. Milwaukee: The Young Churchman Co.

Many who have read this story in THE LIVING CHURCH, will be glad to possess it in book form. It is a tale of a country parish and its rectors, and has some wholesome lessons for both priests and people who read with understanding. But alas! human nature is not prone to recognize its own likeness when it is not labelled, "Thou art the man." We know of no better book for the parish library.

The Female Offender. By Professor Cesar Lombroso and William Ferrero. With an introduction by W. Douglas Morrison. Illustrated. New York: D. Appleton & Co. Pp. 313. Price, $1 50.

Criminal Anthropology is becoming an exact and highly developed science. It has made great advances during the past decade. Perhaps its most prominent exponent at the present day is Prof. Lombroso, of Italy. He has devoted a laborious life to the investigation upon scientific principles of the physical, mental, and pathological characteristics of the criminal population. In this volume he gives us the results of this study, so far as the female offender is concerned. Proceeding upon the principle that there is an intimate relationship between bodily and mental conditions and processes, he makes an extended examination of the physical peculiarities of criminals and thus claims to establish a special type of the human race, midway between the lunatic and the savage. This peculiar character can, if he is to be believed, be identified upon sight by certain well defined physical differences between her and the normal woman. The typical female criminal has coarse black hair, a long face, receding forehead, beetling brows, prominent cheek bones, square massive jaws, and a firm mouth. Prof. Lombroso's theory is interesting and ably maintained. Whether it can be established remains to be seen. At present it is violently opposed by many scientists, and its strength is weakened by the fact that his investigations have been limited mostly to Italian criminals. He has at best only discovered and identified the Italian type of female offender. It is an interesting question to students of humanity whether he will be able to extend his theory to other branches of the human race. Meanwhile his book is of absorbing interest.

The Stark Munro Letters. By A. Conan Doyle. New York: D. Appleton & Co.

It is a pity that an author who has shown a capacity to entertain his readers in a pleasant and harmless way, should think it worth his while to write a story, the main purpose of which would seem to be to insult and distress a considerable portion of them by attacking the Christian religion. On his own showing this religion is a very good thing for a large number of unsophisticated and amiable people, the very class of persons who doubtless make up the largest part of his readers. Why then should he desire to disturb and alarm them? We hold it to be a wanton thing, allowing the Christian religion even the small amount of merit which is conceded to it by Mr. Doyle's hero, to write a book intended chiefly for young people and others who are utterly incapable of estimating the value of the arguments presented, which is calculated to undermine the only system of faith and morals they are ever likely to know anything about. This hero would "not think of breaking in upon the innocent prayers of his wife," why then should his letters be published in order to break in upon the innocent prayers of other people? The redeeming point about the book is its dulness which will probably prevent it from doing much harm. But we are sorry to see Mr. Doyle in such business.

The Veiled Doctor. By Varina Anne Jefferson Davis. A Novel Harper & Bros.

An atmosphere of old-fashioned perfumes and music furnishes a background for this tragic story. The sorrows of the unfortunate husband and wife come to us softened by distance. Otherwise the horror of the doctor's misfortune would be too intense. Our sympathy is gradually won for the poor, vain, little wife, in her struggles to regain the affection of her husband, lost through her own frivolous lies. The plot of the story is stirring, the execution good, and the lessons of humility and forgiveness are forcibly brought before us.

The Art of Living. By Robert Grant. With 135 illustrations by C. D. Gibson, B. W. Clinedinst, and W. H. Hyde. New York: Charles Scribner's Sons. Price, $2.50.

In this new book Mr. Grant has, with his characteristic wit and fancy, taken up the practical problems that beset every man in America who desires to live as near as he can to the opportunities of our civilization, without running into its extravagances, and he attacks such problems as income, the dwelling, living expenses, education, the summer problem, amusements, etc., from the point of view of such a man. The illustrations contribute to make the volume as handsome as it is entertaining.

Sin and Our Saviour. Forty serious sermons for forty serious days. By the Rev. J. S. Hartzell, M. A. Milwaukee: The Young Churchman Co. Pp. 231. Price, $1.00 net.

This is a book of somewhat the same scope as Birkett Dover's Quiet Lenten Thoughts, in fact some of its sermons are evidently borrowed from that well known work. But this volume is painfully lacking in most of the qualities which have made Dr. Dover's book so deservedly popular. We miss the lucidity of style, the full and firm grasp of Catholic doctrine, the freshness and point and vigor of treatment, the robust and manly fervor of devotion which lend so singular a charm to the older work. By comparison this is heavy and uninspiring. It does not awaken or invigorate. It is sober and serious but not stimulating. At some points it is positively dull, at others it is obscure and involved in style. Some of its definitions are wanting in clearness; the difference, for instance, between sins of habit and sins of character upon which the author insists at some length is by no means self-evident. We notice also that the dignity of the occasion is not always maintained, and the writer descends unexpectedly to colloquial or humorous expressions, as in the sermon on "Carrying the Cross," where he turns aside to enumerate the unworthy motives which hinder worldly Christians from keeping holy the Lord's Day. However, we would not criticise too closely a manifestly earnest and conscientious piece of work and apparently a first appearance in print.

Where the Brook and River Meet. By Nellie Hellis, author of "Little King David," etc. New York; Thomas Whittaker. Illustrated. Pp. 296. Price $1.25.

It is a story of high and faithful love, treading a path in which lie some keen thorns that wound but never cause a lotty nature to swerve aside from the course of unselfish steadfastness to human right and duty. All changes, and chances of sorrow, are nobly met; yet in the end Marjorie marries not her trying and self-centred young lover but the older clergyman, to whom all readers will have wished well along the pages, though it seemed impossible to imagine how, if ever, his quiet, hidden love could be met. Here comes in the ingenuity of the story-teller. A pathetic thread runs through, connected with the suffering of a sick brother whom Marjorie loves with her soul, giving up much for his comfort in her continued presence with him, a lad of simple, God-loving devotion. This element of simple religiousness pervades the story which as a bit of authorship, is as worthily written as it is tender and beautiful in construction, fully justifying its adopted motto:

"Highest beauty
Lies in doing simplest duty."

Thomas Whittaker will have ready this week, "The Great Charter of Christ; Studies in the Sermon on the Mount," by W. Boyd Carpenter, Lord Bishop of Ripon; "Temptation and Toil," a new series of sermons by the famous English revivalist, W. Hay Aitken; and "Lectures on Christian Ethics," by Cornelius Walker, dean of the Theological Seminary of Virginia.

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40 YEARS THE STANDARD.

The Household

The English Daisy

BY SARAH H. KEARNEY.

Flower of childhood, fairy thing,
Gem upon the robe of spring,
That Flora in her sport doth fling
With careless hand.
To sunny hills thou lovest to cling,
Or forest land.

Bright the path if thou art there,
Springing from thy grassy lair,
Scenting rich the morning air
With sweet perfume
That like the Chaldees' essence rare
Brings back youth's bloom.

When the eve her veil doth cast,
When the day-beam smiles its last,
When the night is coming fast
With darkening tread,
You shrink from every piercing blast
With bended head.

When off hath rolled the darkening pall
That threw its shadowy gloom o'er all,
When morning comes at Phœbus' call
You're out again,
And show your shining coronal
In wood and glen.

How like false friends art thou, O flower,
Whose smiles within the festive bower
Help one to spend a sunny hour
With song and glee,
But hide their heads when storm-clouds lower,
And shrink like thee.

Oh, may we feel the world indeed
Is but at best a broken reed,
And they who love it, like a weed
On ocean cast,
Soon down the gulf of death to speed
Where hope is past.

Candles and Scandals

BY CHARLES PELLETREAU, L. H. D.

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CHAPTER II.

For years the Spangle family were afflicted with a peculiar disease which for want of a better name, may be called Sunday All-Gone-Ness. Excessive heat or unusual cold brought it on, and the slightest suspicion of a wandering cloud, or the least sign of an overcast sky, made the attacks violent if not painful. Between noon and twilight the victims were comparatively easy, but before seven o'clock the disorder assumed a very alarming form, lasting about an hour to an hour and a half. From that time until the next Sunday there was no return of the distressing experience. A doctor was never called in to prescribe for the unfortunate sufferers, and the discomfort was borne with patient and uncomplaining fortitude. Neither had the Spangles ever observed Lent as a special season of spiritual refreshment. The frequent ringing of the church bell annoyed them, and they spoke of daily prayers as religious dissipation. They all disliked doctrinal sermons, refused to give to foreign missions, deplored the growing tendency to ritualism, and among themselves had been accustomed to allude to the aged rector as a Puseyite, without any clear notion of what that meant. Once when a neighbor mentioned the Tractarian Movement, Mrs. Spangle supposed it had reference to such stories as "Snatched from the Yawning Abyss." She fancied "Romanizing Germs," must be a species of life destroying microbes, exported from the city of the Cæsars in bales and packages. One morning during the latter part of Dr. Goodman's incumbency, Mrs. Waverly was leaving the church when a friend said to her: "The rector is quite advanced, isn't he?'

The lady answered with a smile, "Yes, but no more than when he came here; he doesn't change much with the passing years."

Mrs. Spangle heard this remark with astonishment; she believed Mrs Waverly had betrayed a secret; she suspected the handsome widow was in love with the bachelor rector and had designs on his heart. She took her daughters into her confidence, and they agreed to change their pew so that they might watch their neighbor's actions in church. As fate would have it, the next Sunday the pastor preached from the text, "The third day there was a marriage in Cana of Galilee." Mrs. Spangle declared that he leaned over the pulpit and looked straight down into the upturned face of the widow when he said: "A woman is no older than she looks, a man is no older than he feels." But all these incidents were now things of the past; under the new regime the entire family evinced a most touching devotion to the Church. They came two or three times on Sundays, attended the saint-day services, offered to teach in the Sunday school, spoke of the great fast as "the dear feast of Lent," refused to read novels unless Mr. Van Dyke first approved of them, sent to New York for a copy of "The Ritualist's Reason Why," and positively refused to eat meat on Fridays. The complete turn about of this family caused a good deal of jocular comment in the parish. The change was too radical and too sudden to escape notice, and both young and old found interest and amusement in watching developments. At a meeting of the "Woman's Guild," the members were convulsed when the keen-witted secretary said: "Ladies, Jemima Spangle has a new fad, she thinks Mr. Van Dyke ought to wear sanctuary slippers with cork or wool soles, or something soft to deaden the sound when he moves about the chancel."

At the end of ten months the hard working and progressive man introduced Vesper and Eucharistic lights on the altar; the congregation was unusually large that day, and naturally there was a flutter of surprise among a certain number of the parishioners over the innovation. Mrs. Caroline Baines, with whom we shall get better acquainted presently, came walking down the centre aisle and knelt in her pew. When she arose, and caught sight of the innocent candles, she almost swooned. In her confusion, she opened her Prayer Book upside down, and when the Psalter was announced she mechanically turned to the office for the Visitation of the Sick.

Poor woman! the very blood in her veins seemed on fire. She watched the door leading to the robing-room, as if she momentarily expected to see some hideous monster with horns and a satanic grin emerge and sit down in the Bishop's chair. During the Litany she sighed and wriggled and fanned herself, but her thoughts were very far from devotional. Every moment there was like a cruel penance; to think that she should have lived to witness this abomination of desolation standing where it ought not, filled her soul with a sickening horror. The atmosphere of the place stifled her. Candles! oh, woe! Some man of good repute might have robbed the widow and orphan; some woman, admired and envied, might have disgraced her name; she would have looked solemn and have said: "Such things are happening every day;" but altar lights! what could excuse such a monstrous degradation of taste?

The parish would be ruined and made an object of scorn in the sight of the ungodly; people might lie, cheat, steal, and slander their neighbors, and yet wear the livery of saints; but candles! oh! the profanation, the idolatry, the unpardonable sin of this rash and unlawful act!

Who was this upstart who dared to defy the traditions of three generations? Was insolence ever more daring? Was presumption ever so blind? The choir rose to sing the Introit as Mrs. Baines tossed a defiant glance at her neighbor and left the church. Wandering among the graves and reading the epitaphs on the tomb stones, she listened to the summer breezes and persuaded herself that she was a very much abused woman. By a singular perversity, she went and sat down by the grave of the departed rector. It did not occur to her that for more than a score of years she had vexed and troubled the good man with her petty spites and mean prejudices; in the alembic of memory the unpleasant things of the past were all forgotten. She forgot that she had found fault with his sermons, had misquoted his remarks, had complained of his manner of conducting the affairs of the parish; had told him what he ought to do, and what he ought not to do, *ad libitum, ad nauseam.*

On this particular June morning she deceived herself into the belief that Dr. Goodman disliked an ornate service. Stooping down, she said: "You never would have gone to such extremes; I couldn't have stood it, you know, and the vestry wouldn't have put up with it, and there would have been a split in the church, and all those people who came in from the denominations after the row with Mr. Camp would have given up their pews and refused to give anything for your salary. Warden Cott would have opposed you, and there would have been no end of trouble."

She paused, as if expecting an answer to her plaint, and, biting a blade of grass, continued: "There ain't any sense in a minister's telling folks he's the head of the parish; don't we hire him to do what he's told, I'd like to know, and ain't we

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got a right to have things as we want them?"

Again she stopped speaking, but receiving no encouragement from the breeze-fanned grave, she threw a little more acerbity in her voice, as if to indicate that the unbroken silence was an affront to her sense of justice. "It's a sure sign of the Scarlet Woman; the bishops wink at it, too; they are all for show, and dazzling gew-gaws, and that sort of vanity, you know. Just look at them flamin' red bags they wear danglin' and floppin' down their backs with pockets on the ends. The lamented Mr. Baines used to quote these words of Holy Writ: 'In the last days perilous times shall come.' I guess they are almost here, and comin' on so fast that the fires from heaven will burn up lots of sinners with the vanities that are turnin' ministers' heads."

From an open window in the church came these words from the rector: "People ought not to condemn what they do not understand; if men were as touchy in business transactions as they appear to be in matters pertaining to their religion, they could never succeed. The trouble seems to be that the average fault-finder is not amenable to reason; he takes no pains to inform his mind about the doctrines and teaching of the Church. He says his conscience rebels against this thing and that thing, when all the time he is being influenced by his prejudices; now, brethren"—

The irate Mrs. Baines lost the rest of the sentence. Turning and resting one hand on the sacred mound, she sighed: "Ah, Doctor! you ought to be glad you're here, and I suppose you are; it can't make much odds about High Church and Low Church doin's where the wicked cease from troublin' and the weary are at rest, but things have changed since you left us; you'd feel lonely and homesick if you went in the church now. Mr. Van Dyke never gets through the service until a quarter past twelve, and I remember you always gave the benediction just as the clock in the tower struck—but I'll come here soon again, it's so quiet and consolin'."

The service was over. Mrs. Baines waited until the Spangles appeared on the sidewalk, when she quickened her pace and joined them.

Jemima's heart was brim full of happy pride, and she was more in love with the rector than ever. "Wasn't it a grand sermon?" she asked.

"Didn't hear it," snapped the disgruntled woman.

"Oh, he was perfectly splendid, Mrs. Baines'.'

"Fiddlesticks! if that young man told you the moon was made of green cheese I suppose you would believe it, but I wouldn't."

Remembering her delightful dream, the rector's admirer replied: "He wouldn't say so unless it was true."

At this moment Mr. Van Dyke overtook the group, and addressing the widow, said: "I trust you were not ill, I noticed that you went out."

It was the chance of a life time, it might never come again, so with blunt

Continued on page 611

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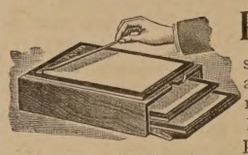

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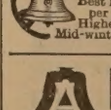

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unreserve she answered: "I'm sick of so much ritualism."

The rector reddened, but smiled.

"Dr. Goodman didn't drive people away," she added.

"No, he was a devout and worthy pastor," was the reply.

"And he understood human nature."

"Yes, madame, he was both learned and wise, I do not forget that it is an honor to have taken the place of one so gifted."

"The congregation liked his way of conductin' the service."

"I found many proofs that it was Churchly and devout; he was the type of a class of priests at whose feet we younger men would gladly sit to be taught; I respect his memory, and thank God for the wholesome influence he exerted upon this parish."

"But there have been a great many changes made lately."

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"Pardon me, if I say there have been but few."

"He never intoned the prayers."

"True; but I understand he often expressed regret that while he was fond of a choral service, he had no ear for music."

"Well, he never said *Ah* men."

"It wasn't commonly done when he entered the ministry, and he was one of those conservative men who prefer the old ways."

"He always wore a black stole."

"Colored stoles were almost unknown in his early ministry, Mrs. Baines."

"Dr. Goodman didn't think wax candles necessary to salvation."

"God forbid," the rector replied, lifting his hat.

"Why do you then?"

"It is news to me that I ever intimated anything so preposterous."

"But you have put them on the Communion Table, and for all we know you will light them."

"They are a part of the altar furniture, and if they were not lighted their being there would not signify anything."

"No, Mr. Van Dyke, but we should not imitate Catholics."

"I agree with you; it is far better to be in reality what we profess to be before the world."

"But the Bible doesn't tell us to use candles in our churches."

"Neither does it tell us to put carpet on the floor, nor a furnace in the cellar, nor a bell in the tower; neither does it tell us to observe Sunday, and it makes no mention about receiving women at the Holy Communion, but still we do all these things."

Mrs. Baines felt that she was losing ground; with some irritation, she answered: "No one else but Roman Catholics use candles."

"Not the Greek Catholics? Ah, my friend, there is really very little cause for alarm, and just reflect for a moment; this world wouldn't be a very pleasant place to live in, if we denied ourselves certain things because other people indulged in them. Roman Catholics eat lamb chops, and roast beef, and chicken pot pie, and plum pudding. They drink tea, and coffee, and water; they wear clothes, and sleep, and breathe. If we couldn't do what they do, have you ever considered what would happen very quickly?"

The widow couldn't let the matter drop. "The whole parish will be stirred up over this, and there will be no end of trouble."

"A kind of sudden and general revival, eh? I'm sure it will be most interesting to witness an increase of activity. I've been wondering for a whole week what could be done to infuse new life into the sleepy members of my flock, and now you tell me that about ten pounds of wax with a few yards of cotton string will do the whole business—it's truly wonderful. But you must excuse me as I'm going across the river to call on a sick man."

"Caroline, how could you say such horrid things, and be so spiteful?" Mrs. Spangle asked, as the rector turned a corner.

"Because it's my Christian duty; I believe he's a Jesuit in disguise sent here to try and convert us all, but he'll find out he can't pull the wool over my eyes; he's your boarder, and it's natural for you to take his part, but you will see yet, mark my words."

"Caroline, would Mrs. Waverly ask the vestry to call him if he wasn't all right?"

Mrs. Baines laughed, and turning to Jemima, she said: "Would Mrs. Waverly ask him to dinner this evening, if it wasn't for that city niece they call Miss Josie?"

(To be continued.)

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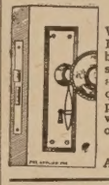

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D. S. WILTBERGER, 233 N. 2d St., Phila., Pa.

Suggestions for Christmas Gifts

SOME one who likes to bring reminiscences of the summer woods into winter town life has made pretty cologne bottle stands for bureau or dressing table, of spruce or hemlock cones. The pipelike foundation is made of pasteboard, with a little disk of the same sewed into one end. Tea-lead or fine shot is put in to give solidity, and another disk is slipped in to cover the weighting. The outside is then covered with an overlapped arrangement of the flake-like sections into which the cone naturally divides upon being broken apart. These can be glued or sewed to the pasteboard. A pretty rustic trinket tray, to put on the bureau or dressing case, to correspond with the bottle holders, is made by arranging the cone flakes upon a small Japanese wooden plate. They can be secured to the wood by the use of liquid glue. Both sides of the plate must be covered, excepting the bottom of the outside. Sometimes the flakes are arranged to form roses on a ground made of the tiniest flakes set in even lines. Some persons varnish this cone-work for the sake of greater facility in dusting and also with an idea that the varnish brings out the color very finely.

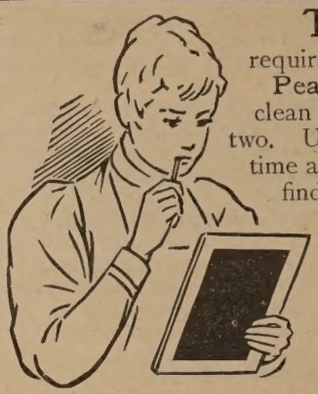
WHAT do you think of this as a hint for a useful little gift? A Portia pen-wiper is practical, unique, new, and easy of construction. Buy a china doll—one that stands firmly. Make for her several chamois-skin skirts of different lengths, putting on the shortest one first. Pink the edges. The costume should be a student's red or black gown and cap, and put a tiny roll of parchment in her hand. If you have to tie the roll in the hand, use fine silk of the same color as the parchment, and it will scarcely show. The gown should be long and full. The material may be silk, velvet, or cashmere. The cap should have a square top, fastened to a narrow band fitting close to the head. The doll should have the appearance of stateliness. Whenever the chamois is soiled, replace the skirts, and thus the pen-wiper is always clean.

A VERY ingenious woman transforms plain boxes into very pretty glove holders, work boxes, and toilet or comb cases by a simple process of decoration. She procures a wooden box of the kind that druggists or silversmiths use, which, as the reader knows, are made of thin, smooth wood. Cigar boxes are also appropriated for her purpose, but before decorating they must first be painted as their dark color might effect some parts of the decoration. In using one of the white wood boxes, an arabesque or scroll pattern is cut out of paper and lightly pasted upon the wood. The exposed surface is then covered with a brown stain. The paper is taken off, and the pattern cut out shallowly with a tool something like a palette knife, but smaller. The groove is then filled in with a composition that excellently imitates silver. The mixture can be prepared for use at a paint shop, as it may be troublesome for an amateur. Melt any quantity of the purest and best grain tin, adding pure quicksilver while it is in fusion, and stirring until it is brought to a paste, which if too soft will require more tin, and more quicksilver if not fluid enough. When the composition is cold it must be pounded or ground up and mixed with a little size. After the pattern is filled up with the composition, the box will appear to be beautifully inlaid with silver. The box may have a coat of white varnish to bring out the color of the wood. To decorate a cigar box a coat of black enamel paint should be put on, and, when dry, sand-papered to rub down any trace of the brush. Afterward it should have two coats of lacquer or piano varnish. Then lines or grooves may be indented to receive the silver inlay. The pattern should be of the simplest, as the wood cannot be cut easily, like pine, and there is also fear of chipping the paint.

A VERY little girl asks what easy thing she may find to do for Christmas. Make a set of table mats of white cotton, crocheting them in simple close work, and finishing with a scalloped edge. I saw a very pretty set the other day, and the lady who owned them was proud that her youngest daughter, aged eight, had made them herself.

IF YOUR FOOD DISTRESSES YOU
TAKE HORSFORD'S ACID PHOSPHATE.
It aids the stomach to digest the food, and does away with that full feeling after eating.

Household



To find the time

required to clean your house with **Pearline**, take the time required to clean it last with soap, and divide by two. Use **Pearline**, and save half your time and half your labor—then you can find time to do something else besides work.

Pearline will clean your carpets without taking them up. It will clean **everything**. From the kitchen floor to the daintiest bric-a-brac, there's nothing in sight that isn't cleaned best with **Pearline**. It saves **rubbing**.

465

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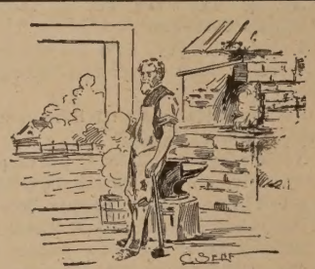

A Blacksmith.

May 22d, 1894.

The Dr. J. H. McLean Medicine Co.,
St. Louis, Mo.

Gentlemen: About three years ago, while working at my trade as blacksmith, I was taken down with Kidney disease. I suffered severely with pain in my back and general weakness, and was compelled to quit work. I was treated by several different doctors, who filled me full of drugs and medicines, but without benefit. I had begun to get discouraged when I received one of your almanacs and read of a case in it that was similar to mine, cured through the use of Dr. J. H. McLean's Liver and Kidney Balm. I concluded to try it. The result was entirely satisfactory as I began to improve immediately. I used, in all, three bottles, and was able to go to work once more, and ever since have enjoyed the best of health. I would be doing less than my duty if I failed to give you these facts, so that others may hear of the wonderful powers of your Liver and Kidney Balm.

Yours truly,

H. J. BRECHT,
CEDAR GROVE, WIS.

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